The LUTHERAN OUTLOOK

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LUME XVIII MARCH, 1953 NUMBER 3

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THE EDITOR'S PAGE

Who's Who — Professor Gerhard Doermann is professor of Christian Education in the Capital University Seminary at Columbus, Ohio. Mr. William L. Young is executive secretary of the Board of Christian Higher Education of the American Lutheran Church. The next article, "New Light on Martin Luther?" is by a man who prefers to remain anonymous. The Rev. G. Smedal is a Lutheran pastor residing in Milwaukee, Wis. Note the pro and con on "That New Bible" in the Correspondence department.

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Postscript—Don't read this yet. Read first the editorial, "Gentlemen, Your Move." Then read the following statement prepared by the College of Presidents of the Missouri Synod:

"A misunderstanding has arisen over an unfortunate incident, now widely publicized among Lutherans in America, which occurred at Luther Seminary, St. Paul, Minnesota, when two Missouri Synod men withdrew from speaking engagements at the Seminary's annual convocation.

"The impression has apparently gained currency that this incident constituted an implied criticism by Missouri Synod officials of the Luther Seminary Convocation. No such criticism was intended.

"A personal explanation has been offered by Minnesota district officials to authorities of Luther Seminary, together with an apology for the unhappy inconvenience caused by what was essentially a misunderstanding within the Missouri Synod. We regret that Luther Seminary became the standing.

"The officials of the Lutheran innocent victim of that misunder- Church-Missouri Synod have no intention of cutting off contacts between the Missouri Synod and other Lutheran bodies.

"In these contacts, Missouri Synod pastors and laymen will be expected to give due cognizance to Scriptural principles regarding church fellowship. No one at any time has raised the question of possible contravention of those principles through participation of Missouri Synod men in the Luther Seminary convocation."

For the College of Presidents,
J. W. Behnken, President.

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Post-Postscript—While we are on the subject, we may as well add what was written by Dr. O. A. Geiseman in his column, "While It Is Day," in The American Lutheran for February. Dr. Geiseman is a Missouri Synod pastor. His words follow:

"Sola Scriptura . . . If there is any church body in the United States of America which has consistently emphasized the principle that in all matters of faith and life the Scriptures alone shall serve as the final voice of authority, it is our own. In this, we believe, we need yield to no other group of Christians. This has been one of the great heritages of the Reformation which has stood us in very good stead in many instances and preserved us from becoming the bound victims of human traditions and of tyrannous government by human opinion.

"This is the principle in the light of which we must evaluate a most deplorable situation of recent date. The facts were like this:

"Two men of our Synod had been invited to speak at the Mid-Winter Convocation at Luther Seminary in St. Paul, Minn., on Tuesday, January 13. Both men had accepted the invitation in good faith. 400 pastors of the Evangelical Lutheran Church from all parts of the United States attended the Convocation. Many of them came, as we have been authoritatively informed, for the purpose of hearing the one or the other of the two speakers, who are members of our Synod and who headlined the Convocation program. Only a few days before the Convocation was to begin, district and synodical officials brought pressure to bear to prevent the two men of our Synod from appearing on the program. This naturally placed the faculty of Luther Seminary into a most embarrassing position and necessitated the complete rearrangement of the Convocation program to the great disappointment of 400 pastors who had come with the hope of gaining something for the enrichment of their spiritual lives and in preparation for their great pastoral Lenten responsibilities.

"If the men of our Synod had been asked not to carry through their part of the program because they were violating some Word of God, one could understand, but no such reason was advanced. Organizational expediency, the hope of pacifying certain disturbing elements, was the only reason for asking our men to withdraw which could possibly be advanced.

"Only God knows how much harm may have been done to the entire program of establishing harmony unity between the Evangelical L an Church, which has been mo dial and friendly to us, and ou Synod. But even more serious question, 'Where is this sort of going to end, if we, the memb our Synod, are not going to upon a definite and unfailing a tion of the principle, The Scri Alone?' We must inevitably b a church in which we resign ou sciences to expediency and in the emotions of men will becom determining factor instead o eternal Word of Almighty God

"If I, as a Christian gentl have agreed in all good conscie render a service to the kingd my Lord, I cannot face either G man squarely if I permit a whoever it may be, to pressur into subservience except it b clear and uncontrovertible re taught in the Holy Scriptures yond that I must be permitte own freedom of action, and I s not have to fear in the sli that this in any way will place upon my loyalty to my Lord, Church, and my own Synod.

"It is high time we once state this fact clearly or else we only a very dark and bleak futu look forward to as a church."

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THE REV. J. A. DELL, D.D., Edi 813 Vernon Road, Columbus 9, O

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The
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EDITORIAL

The new national administration got off to a good start on inauguration day. Never before, as far as I know, was a president's first blic act a prayer for the guidance of God. And er before was a president's first public act so blic. About half the people of the United States supposed to have seen him as well as heard him d that prayer.

t was not remarkable as a prayer. Mr. Eisenhowhas been a soldier, not a clergyman, and even his church connections have been rather tenuous. But if it had been a polished utterance displaying great familiarity with it and forms of prayer, it would not have been effective as it was. It was simple and it was gh-cut, perhaps, but it was the man himself. did not have to do it, and if he had not, no one uld have noted it. He did it of his own free will, ause he wanted to, and with no advice or asance from anyone. Between the church service the morning and the time of leaving the hotel the inauguration, he wrote it down himself on crap of paper. To recognize the importance of ine guidance at the beginning of his term of ice, and to have the courage to say so in public, rks the new president as a man of character.

ood art

Naturally, there were a few whispers among free thinkers to the effect that a president had business calling God into the picture, but the t majority of the American people were very l pleased that he did. Nearly every religious up in the country cooperated in offering prayers the new president at his inauguration; and if the president himself prays, such prayers in churches will be offered with more cheerfulness and more faith that they will be heard.

When asked what he wanted to be called, the new president is reported to have said that he did not care, that "Mr. President" or "General" or "Mr. Eisenhower" or "Ike" would be all right with him. That is the way any man who was not a stuffed shirt would answer that question. Nevertheless it would be a good idea if all those who have occasion to refer to our chief magistrate in print would do so with becoming dignity and drop the nickname "Ike." He is now the president of us all, not merely a candidate running for office, and as our leader is entitled to our respect. We shall be honoring ourselves and our nation if we adopt a habit of referring to our president with suitable dignity.

Gentlemen, Your Move

Readers may remember the editorial, "Missouri's Dilemma," in the October issue. I thought that editorial was written in a spirit friendly to Missouri and sympathetic with her in her troubles. It was not so received. In the December issue I printed in the Correspondence department a letter from Dr. M. H. Franzmann of the Concordia Seminary faculty in St. Louis, written in response to my editorial. One sentence of Dr. Franzmann's letter said, "I do not believe that the cause of Lutheran unity is served by what appears to be a cavalier, al-

most callous, treatment of the consciences of men within Missouri who have misgivings and doubts concerning Missouri's present unity efforts."

That sentence puzzled me. There had certainly been nothing "cavalier, almost callous" in my editorial. The Outlook and its editor have been trying to keep the door open for Missouri. When movements were on foot to call a conference of all Lutherans—**except** those of the Synodical Conference—to discuss unity, whatever weight the Outlook had was thrown in the other side of the scale; I wanted Missouri in, not out. Though Dr. Franzmann's letter was unjust in my opinion, I printed it in order to give him access to the same reader circle that had read my editorial. I did not have to print his letter; that I did would hardly indicate that my attitude is "cavalier, almost callous."

Then in the February issue there was another letter along the same lines, this time from J. A. O. Preus, Jr. One sentence from that letter reads, "In the first place it is rather poor taste for you, sitting on the sidelines licking your chops over the sad situation in the Synodical Conference. One is faintly reminded of a vulture waiting for the sufferer to gasp his last."

Now I am a vulture, licking my chops, if you don't mind a mixed figure. But that isn't all I have been called. A Missouri Synod pastor sent me a clipping from the **Lutheran Sentinel,** a publication of the small Norwegian Synod affiliated with Missouri in the Synodical Conference. The Sentinel reprinted my editorial and Dr. Franzmann's letter. But the interesting part was an introductory note written by that same J. A. O. Preus, Jr. Here is that note in full:

"In view of the tremendous amount of agitation and discussion in Lutheran cirles concerning Lutheran unity we are reprinting an article and a letter which appeared in the Lutheran Outlook, official organ of the American Lutheran Conference. The author of the first article is Dr. Dell, editor of the Lutheran Outlook and a member of the American Lutheran Church, a synod which for many years has been negotiating with the Missouri Synod in hopes of establishing a union with Missouri. Dr. Dell's article will demonstrate perhaps as clearly as anything we can say why our Norwegian Synod along with great numbers in the Missouri Synod have objected to this union on the grounds that the American Lutheran Church is of a different spirit theologically from us of the Synodical Conference. Note his bantering spirit, his indifference to sound doctrine, and his desire to see our fellowship in the Synodical Conference disrupted. The letter is a reply to Dr. Dell by Prof. Martin Franzmann of Concordia Seminary of the Missouri Synod. Dr. Franzmann is also a member of his Synod's union committee which has been dealing with the American Lutheran Church. Obviously Dr. Dell's attitude does not help relations between Missouri and the ALC. No further comment on our part is necessary. H men speak for themselves; the differenc obvious."

So now I am also characterized as show "bantering spirit," and "indifference to soun trine," and a "desire to see the Synodical Conf disrupted." I don't think I need to defend against accusations of that kind to anyone wh "fully known my doctrine, manner of life, pu faith," etc. But one wonders why they fee have to jump all over anyone who so much as in their direction.

Another friend of Missouri has been the gelical Lutheran Church. The ELC is strongl servative among the Lutheran bodies, and weight has been thrown in the direction of ke conservative Missouri in the family of Luthera ies and against going ahead without her. I Seminary of the ELC invited two Missouri men the chief speakers at its midwinter convo This is what happened: I quote an editorial O. G. Malmin in the **Lutheran Herald:**

"Beyond everything else, however, the 1 convocation will be long remembered as occasion which did more to disrupt good r tions between the Lutheran Church-Miss Synod and the ELC than anything which happened since Missouri made the tragic take of opposing the union of 1917. It is the greatest reluctance that we refer to matter, and we do it with sadness. Only belief that it is best that the facts be mad part of the record impels us to write what lows. The entire sorry incident is going to discussed in numerous places throughout Church in coming months, and it is well that simple, unadorned facts appear here. T are the following:

"Two distinguished members of the Luthe Church-Missouri Synod were invited to add the convocation. The Rev. J. E. Herrma stewardship counsellor of the Missouri Syn was to give the Bergsaker Lectures. Dr. J slav Pelikan of the theological faculty at Louis was to be the theological lecturer (an vitation renewed because an accident preven him from being present last year). Both graciously accepted the invitations, and pub ty was given to the program in Lutheran He December 16.

"On December 31 Pastor Herrmann noti Dr. Gullixson that he must withdraw, beca protests from the Minnesota District of the souri Synod were so insistent that he co not do otherwise. Several days later Dr. kan followed suit, giving the same reason. T 'the program blew up in our faces.' Th were the two headliners around whom the tire program had been planned.

"The whole episode is shrouded in a tain amount of mystery. In exactly what Missouri's principles would have been viola by the participation of these men has not b

le clear. The basis for the protest of the Min-ota District is certainly an enigma. Time and n, Missouri men have appeared at pastoral erences of the ELC, including previous con-tions. Just wherein the difference between n and this year's convocation lies is far from r. The situation was not improved when acting president of Concordia Seminary red to send a man up here to lecture on rch fellowship.

We are, of course, chiefly concerned that incident shall do no more damage than is olutely unavoidable. In the interest of fu-relationships between these two great es of Lutherans, we take the liberty of ing two suggestions, one to our own rch, one to Missouri.

As far as The Evangelical Lutheran Church oncerned, we believe that the right and istian position to take is to acknowledge we have misunderstood Missouri. We have eved that the great friendliness showed by any of the fine Christian gentlemen of that with whom it has been such a joy to ciate betokened a changed attitude on the of the synod itself toward us. Let us nowledge that we have been pitifully wrong. let us not embarrass these our friends her. Let whatever invitations may have extended to Missouri men to address ELC ps be withdrawn. Then let us take a posi-of kindly, prayerful, and hopeful waiting. re is evidently an internal condition within souri which we do not understand.

To the Lutheran Church-Missouri Synod we **Gentlemen, your move.** We simply can-risk another affair like this one. It is your e to settle your own principles. Then let now. We do assure you that we have had the best and kindliest intentions toward We still have them. But the next move ery patently for you to make."

t is just about the conclusion I came to in my al, "Missouri's Dilemma." I said, "Sooner r a decision of some kind will have to be (by Missouri). I still feel that way. If r Malmin doesn't have a copyright on the , I would like to repeat it, **"Gentlemen, your** And lest someone write a letter accus-of various new crimes, let me hasten to say also subscribe to the last three sentences of almin's editorial.

enberg Case

e time this is in print the Rosenberg case will o doubt be history. It was sordid history, and in this that it was the first time in the an-f America that citizens were sentenced to for treason in peace time. There are some that should be put down for the record.

1. The Rosenbergs were convicted of an enormous crime after a fair trial. The exact enormity of their crime is difficult to assess. It was much worse than the premeditated murder of an individual. It was premeditated action against the peace and welfare of our nation and in behalf of an enemy dedicated to the overthrow of our nation. What proportion of the guilt of raped Korea, dead American soldiers, persecuted Christians in China, etc., etc., belongs to North Korean Communists, what proportion to Chinese Communists, what to the Kremlin and what to fifth column Communists in this country, only an infinite intelligence can estimate. But certainly no small part of the guilt belongs to those Americans who are willing to see American boys die and American mothers suffer in order that a ruthless conspiracy of aggression and tyranny may succeed in its godless aims.

2. There were no extenuating circumstances. They were not guilty of a crime of sudden passion, but of deliberate, cunning, long-continued plotting. They were not ignorant of the results of their subversive acts, and are therefore not to be excused on the ground that they were ignorant tools and dupes of a superior malicious intelligence. They themselves were a part of that superior malicious intelligence.

3. They received a fair trial—something which they and their co-conspirators do not grant to their enemies. Every recourse of the law was open to them and used by their lawyers. The courts were more than fair to them. More than one stay of execution was granted. Twice an appeal to the Supreme Court was considered by that highest judicial authority and turned down. An appeal to President Truman availing nothing because his term was ending, they appealed to President Eisenhower for executive clemency. The latter, not dodging the issue, reviewed the case and saw no reason why he should interfere with the due process of law.

4. The hundreds of American ministers who signed appeals for clemency for the Rosenbergs added no glory to their names by affixing them to such documents. They thereby demonstrated not so much that they are soft-hearted as that they are soft-headed. Perhaps they thought that the democratic world should demonstrate its superiority to totalitarian Communism by forgiveness rather than vindictiveness. Anyone who thinks that such a gesture will gain anything but contempt from Communists simply proves that he has had his head in the sand for a long time. It would simply be an encouragement to more aggression and more treason.

5. Nor is there any vindictiveness in permitting the law to take its course. The Lord God, who cannot be accused of unrighteousness or hatred, said, "Thou shalt not kill." (The Rosenbergs' crime was worse than murder). Of those who are guilty of other men's blood God said, "Whoso sheddeth man's blood, **by man shall his blood be shed."** He said of lawfully constituted authority, "The powers that

be are ordained of God . . . Rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; **for he beareth not the sword in vain; for he is the minister of God, a revenger to execute wrath upon him that doeth evil."** Are these ministers who can always be induced to sign anything trying to persuade themselves that they are more just or more merciful than God?

6. As I write this, I am relieved to hear from my radio that the rumor that the Pope asked President Eisenhower for clemency for the Rosenbergs is false. He merely notified the President that many letters had come to the Vatican asking for his intervention. For him to have made such a plea after the Supreme Court and the President of this nation had declined to intervene, would have been an act of arrogant presumption of authority over the nations which the Pope does not have.

Ambassador to Italy

Clare Boothe Luce, playwright, former Congresswoman from Connecticut, wife of the publisher of Time, Life and Fortune, recent convert to Catholicism, has been nominated ambassador to Italy. Mrs. Luce is a talented woman and likely to be at least as successful as a representative of this country abroad as were the women who represented us in Denmark and Luxembourg. The Senate will probably confirm Mrs. Luce's appointment with little argument. She was one of the strong supporters of General Eisenhower in his campaign for the Presidency. The fact that the Church of Rome made a great deal of the publicity derived from her conversion is not to be held against her.

Nevertheless, there was considerable speculation in and about Washington in connection with her nomination. Was this the administration's compromise solution of the problem left by the former president? Mr. Truman had nominated General Mark Clark to be a special envoy to the Vatican, but such a hue and cry was raised by Protestants that General Clark withdrew his name; and Mr. Truman then abandoned the project as too hot to handle. But the pressure for a special ambassador to the Vatican was still strong in some quarters. Had not Cardinal Spellman come to the rescue of Mr. Eisenhower during the campaign when the candidate was smeared with the charge of anti-Semitism? Maybe Mrs. Luce's nomination was the President's way of paying a debt of gratitude. Maybe would be able to act both as American amba dor to Italy and as special representative of President at the Vatican.

True, this has never worked before. Protesta objecting to an ambassador to a church-state, h often pointed out that America has an ambass to Italy who resides in Rome. If the Pope special information (that is always the reason g for having a representative at the Vatican: rep pouring in to the Pope from Roman churchmen over the world would provide invaluable int gence, they say)—if the Pope has special infor tion, why could he not turn it over to the Amer ambassador to Italy? David Lawrence in on his columns said that the Pope would never do t ambassadors to Italy from other countries do even get into the Vatican State except by spe invitation. In other words, if you want any in mation from the Vatican you will have to recog the Pope as the head of a state. If that is t Mrs. Luce would be able to get no more informa from Roman Church sources than any other am sador to Italy.

Protestants, however, were still a little suspic Dr. Glenn L. Archer, executive director of Pro ants and Other Americans United for Separa of Church and State, issued a statement. He s

> "The fact that Mrs. Luce is a Roman Cathol has no bearing on her qualifications for th office, and should not be considered by th Senate in making its decision. Her belief American principles, the separation of Chur and State for instance, is much more to th point, and in the opinion of many citize should be carefully inquired into before she confirmed. Considering the recent close scru iny of Dr. James Bryant Conant's views public and private education, it would appe suspicious if Mrs. Luce's nomination were co firmed without an inquiry into her understan ing of the proper functions of a U. S. amba sador to Italy."

Another Protestant spokesman in Washing Dr. Joseph M. Dawson, executive secretary of Baptist Joint Committee on Public Affairs, that any instructions to Mrs. Luce to represent country at the Vatican in addition to her assignm in Rome would be a clear contravention of Amer precedent and practice. He said,

> "She owes it to the nation to make her m sion absolutely clear, as she will be the repr sentative of all the people of this nation, ma of whom want no abridgement, by subterfu or otherwise, of the complete separation Church and State."

Memory Work in Confirmation Instruction

GERHARD H. DOERMANN

eems to the writer that any discussion of ry work must go beyond a discussion of word- rd memorizing to be of value. Since the se of this paper is in part to help establish basis for standards to be required in confir- n memory work, and since this field of Chris- ducation uses the Catechism as a basic text, all begin with a discussion of

uther's Aims and Methods in Memory Work

longer we study Luther's Small Catechism, ore we must marvel at Luther's breadth and of thought, as well as his skill in combining eteness with brevity, and clarity with pro- y in his Catechism. His skill and education- mon sense stand out the brighter against the round of his times. Only as we view these of the Catechism in the light of the times, t the background of those conditions which lled Luther to devote himself so extensively Christian education of the common man, e truly appreciate the greatness of the man e enduring value of his Catechism. The goal d set himself seems to have become a con- g passion. That goal might be stated as that ching all the people with the Gospel. To another way, he had set himself the task of g the common man articulate his faith, under- God's love in Christ, and share his convic- with his children.

y when we understand the situation out of the Catechism arose can we make most ef- use of its abiding values in our program of mation instruction today. Consider first the nces "then" and "now" in **education.** The e person of today differs from the average her's day so greatly that a comparison is al- mpossible. Illiteracy was the rule in his day. xtremely rare in most American communities Then, in the area of **politics,** concepts such ividual freedom, democracy, separation of and state, and the like, were practically wn. **Economically** the average man was hap- e had a sound roof over his head, sufficient coarse though it was, to keep the pangs of r away, clothing to keep him warm, and an nal opportunity to attend an engagement or wedding with their accompanying dances mple pleasures. **Social life** was therefore mple, and the home was the center of most es. The Church had too little influence in es of common people, and schools existed or the rich and a struggling few from the classes."

totally different atmosphere in which we urselves today makes it imperative that we reexamine the use we make of the Catechism, not with any thought of discarding it or of minimizing its value, but rather to make its use more fruitful in leading Christian learners to the goal before us in II Timothy: "that the man of God may be complete, equipped for every good work" (R. S. V.). Such a reexamination will help us to recognize more fully than before the values in the Catechism and to make more diligent and wiser use of it. For we must all admit that traditions have grown up about the use of the Catechism which can become deadening with changing times and conditions. And if I interpret the spirit of Luther correctly, he would be the first to advocate a use that would meet the demands of the times and the needs of the Lutheran learner of today. The writer believes that Luther would be the first, were he living today, to advocate an American version of the Catechism (not simply a translation from the German), provided that such a version could be introduced in an orderly way and without violating known principles of learning.

Luther's introduction to the Catechism (one of the edtions of 1529) reveals his spirit in the matter: "In the first place, let the preacher above all things guard himself and avoid (using) a variety of other forms of the Ten Commandments, the Lord's Prayer, the Creed, the Sacraments, etc." His point in the quotation was not to make it imperative for others to use **his** work, but to help pastors and parents to avoid confusing the minds of learners by using a variety of texts. That this was his purpose, and that he did not set up his own work as the only useable model, is seen in the paragraph of his Introduction which follows the quotation above, where he tells pastors, "therefore choose whatever form you wish, and stay by it forever." (We cannot help but add that this would be good advice for the Lutherans of America today.)

Recalling Luther's goal as summarized in the first paragraph, namely to reach all the people with the truth of the Gospel, we can now begin to appreciate the problems he faced in attaining that goal. Added to the problem of illiteracy was the attitude of the people to any type of formal education, religious or secular. Luther reveals this attitude when he voices their objections to schools in his writing of 1524, "To the Magistrates and Rulers of Cities in German Lands": "Now why, they say, should we let them learn if they are not to become priests, monks, or nuns? Let them rather learn to support themselves," That a utilitarian, not to say secular, philosophy of life controlled too many minds in his day, as well as ours, is seen from the same writing. "Gentlemen," he addresses them "since we must annually spend so much for guns,

roads, bridges, dams, and unnumbered other similar items, in order that a city may enjoy temporal peace and prosperity, ought we not rather spend as much on our needy poor youth so that a qualified man or two may be supported as teachers?"

Against that background we can readily see why Luther, enlightened to the need of the people for the truth in Christ, would bend every effort to reach the common people. It was a driving force within him. It became a truly magnificent obsession. As a result Luther's contributions in the field of general education as well as Christian education are many. We are still enjoying the fruits of his labors in the exceptional educational opportunities which lie open to all in America today.

Luther used many methods in striving to reach the people of his day. Many of his techniques are still accepted procedure in education today. Not all of the devices and methods used by Luther were originated by him, but he used every means at hand to reach his goal. In that endeavor he developed and perfected many devices used before, and provided them with real content by means of his Catechism, a model summary of the Christian faith. Visual aids were used, first in the form of placards, called "Taffeln" or tablets in English. Pictures were used in early editions of the Catechism when it was printed in book form. Bible histories had their beginning in Bible picture books, with only a few words to caption each picture. In view of illiteracy the chief parts and their explanations were memorized by reciting them over and over. This is a form of "learning to do by doing'. Learning by play is also recommended by Luther in the above named writing to the magistrates and rulers. Luther was progressive in the best sense of that word for he considered it important that children find joy in learning, and called this an arrangement of God's grace. He emphasized understanding of the learner, recalling the writing of an earlier church father who said that as Christ had to become a man in order to save men, so we must become children if we wish to guide children.

One modern emphasis revived and developed by some of our Lutheran boards of education in the last decade deserves special mention: our effort to restore the home to its vital place as an educational agency. This was the only way in which Luther, in the early days of the Reformation, could reach the young. There were no confirmation classes. There were no schools for the mass of the youngsters. So Luther sought to train the parents by means of sermons, the placards already mentioned, and his writings in general. He wanted parents to be able to share their convictions with their children, to be able to give an answer for the hope that was theirs, as well as answers to specific questions they would ask. It seems logical to assume that the form of the Catechism arose out of this situation. The parent would teach his child, for example, the second Commandment. The child would ask, "What does this mean?" Then the parent would be able to give the child a summary answer in the words of the explanation provide Luther.

What has been said so far prepares us to u stand Luther's emphasis on rote memory work had to use such memorizing as a starting p There was no other way. He could not take the or wait until the children had learned to read b giving them religious guidance! Had all of been able to read, the problem of books stil mained. These were not only few in number far too expensive for the common man. So th ginnings of what we call the Catechism are f in the placards or charts. Each chart or pla perhaps with one Commandment, or other pa the Catechism, with a summary explanation of S ture truth, would be used to drill into the me the basic facts required for Christian educa They were used much as flash cards are used t to teach reading in the lower grades.

Memory work in Luther's day **was a means end,** and only that! It was not an end in itself. it was a very specific end that Luther had in with rote memory work, namely to supply the l ers with the necessary facts in a form availabl ready use in furthering their understanding o way of life in Christ. Today printed materials largely taken the place of rote memory, pe not entirely to the advancement of learning. any rate, we can readily see the specific end L had in mind in the terse form of the Catechis well as in his insistence that when one form c Ten Commandments or other chief part was mitted to memory, that form should continue used lest confusion result in the minds of the si unlettered learners of that day.

Memory work today should have the same pose that it had in Luther's day. It should be a **m to an end.** Memory work in connection with th of the Catechism has sometimes, because of tion, been a handicap to the best use of the chism. I fear that very often memory work has made an end in itself! We have identifie ability to recite Luther's Catechism with abili understand its truth. If memory work is used i such mechanical way, it is a detriment to appreciation of its meaning for us in our liv day. **Luther did not** use memory work for an end. It certainly is possible, and even prob that making the ability to recite the enchi verbatim, and also the questions and answers a in our Catechisms today, the only test of Chr progress, has helped reduce Christianity to a p intellectual attainment. It is also quite probabl such misuse of memory work has had somethi do with the distaste for doctrinal instruction t often found outside of, and frequently withi Lutheran Church. It is quite probable that me cal instruction of this kind has turned young ers away from the church instead of winning for the church. We dare never equate rote mer ing with instruction.

Yet memory work has distinct values f And when we recognize those values in their p relationship to the total program, we will be m wiser use of the Catechism and will be stimu

re abundant use of this valuable book. Be- ve consider these values, however, we need iew some points from another field related cation.

Psychological Considerations Relative to Memory Work.

we should ask the question: "How do we ?" we would be unable to answer. We simp- not know. The best present day psycholo- agree that we do not have an answer to that on, and some, if we can read between the f what they have written, seem to have given hope of being able to answer it from a purely nistic viewpoint. Statements like this occur ver books, that we do not yet know "the exact nship between neurological and physiological pment and mental function"; that "we shall able to explain just **what** thought is, or satis- ily **how** it can occur at all, we can accept the hat thinking 'goes on' . . ."; that "it is neces- o qualify our interest in the organic basis of ng, because we are, as yet, quite ignorant it."

Christian cannot explain **how** thinking goes y more than can the psychologist. But the ian knows that it does go on because God ade him! The miracle of thought is a gift d! When God made man, breathing into him eath of life, God made man in His own image. ared with man in finite amount something that ssesses in infinite measure. Man can appre- the idea of infinity, of eternity, of something omeone beyond the reach of the five senses, f man cannot comprehend God, or the infinite, e eternal. He can know about them even h he cannot understand all about them, be- God has made man in His image and revealed lf to man.

he question "How do we think?" is changed d "With what do we think?", then we have nswer. What are the resources with which ht operates? or which it manipulates? The r is simple; with the percepts and concepts sible to the mind. These concepts are avail- o the mind for use by recall, that is, in mem- or available in some storehouse outside the such as a book. Yet even this latter re- ry is accessible to the mind for its use only it is remembered as a source for the material. read a book with some valuable ideas, and when we need to use some of these concepts, forgotten in what book they occurred, they are nger available for use. Neither would they be had even forgotten that there were such

ectly or indirectly then, we may say that **all ng depends on the power of recall,** that is, on ry in the functional sense. By thinking we all thought processes. The only exception to ight be sensation which remains a sensation, ever becomes a percept, because it does not the level of consciousness. This exception is ed because, psychologically, even the sensation sidered thinking.

If it is true that all thinking depends directly or indirectly on a functioning memory, then we may safely state that all learning also depends on the memory. This does not mean the ability to memorize word for word, however, though it may use also that ability.

Rote memory is just one form of the power of recall. There are others.

At one time we were led to believe that thought depended upon words; that clear and exact thinking depended upon verbalization. It is quite commonly agreed today that thinking uses images not expressed in words, as well as words. Words are merely symbols that we attach to ideas, and it is not necessary to express an idea in a word or words to be able to use it in the ongoing process of thought. In the psychological world there are those who are even holding forth the probability of imageless thought. Be that as it may, the fact we do think in images is important for our discussion, because it holds before us the fact that we stated above, that memory is not confined to word-for-word memory!

Let us make a simple distinction then between rote memory, that is recall in exact words, and recall of ideas. We might call this latter ideological recall, and the former, verbal recall. Verbal recall, or word-for-word memory, consists of the ability to recall a series of words in proper sequence. This may be done with a series of nonsense words as well as with sensible expressions. It is purely mechanical in the sense that by repetition a type of neurological path is developed in the nervous system so that one word in the series suggests the next. When little tots learn some of their early rhymes it is often purely mechanical, that is, they learn the words in proper sequence, but the words have no meaning for them. The only meaning for them is often the satisfaction they receive in being able to recite what they have learned, added to a bit of satisfaction the rhymes and rhythm may impart.

The power of recall that, for want of a better name, we may call ideological recall, is extremely important in confirmation instruction. In this type of recall one idea suggests or brings to mind another, related idea. It, in turn, recalls still another related idea in the pattern, until the entire ideological pattern has been covered.

We might consider this same power of recall from another viewpoint, using the idea of concepts. All of us think in concepts. They vary in kind and complexity. The ability to form concepts is a kind of selective power of the mind which ties together past experiences of the mind with a present experience or mental activity, grouping them, relating them, or arranging them, and then using this combination form, a concept, in further thinking. When I think of Jesus, by way of example, it is not an ordinary human being that comes to my mind. Nor is it merely the God-man. I think of Him as Savior, and that includes all that He is, all that He did, and my experience of Him by faith! The idea the name "Jesus" calls to mind then is something complex, with a whole group of related ideas. The name or word has become the symbol of a concept eternal in its implications, with a host of re-

lated ideas, so many and so far-reaching that no one word could express even a fraction of it.

This illustration should reveal the danger of equating words with concepts (as Vinacke emphasizes on page 102 of his book.) All that comes to my mind when I think of the word "Jesus" cannot be put into one word, and I know that my inner convictions in relationship to Him are far beyond any words or verbalization. This does not mean that words, and being able to put concepts into suitable words, is unimportant. It is highly important, not to develop my thinking, but to enable me to express my thoughts and so share my thinking and my convictions with others. Such sharing, we must add, does stimulate thought, and in that way and to that extent, verbalizing does foster thinking. But thinking is not dependent **per se** on verbalizing.

One of our tasks, then, in confirmation instruction, is to help our learners establish thought patterns, whether we call them idea patterns or concept systems. We shall have more to say about this in parts III and IV. It is necessary to state here, however, that such thought patterns or concept systems must be stimulative, and while directive, yet not a straight jacket to confine thinking. They must be directive, in that the total concept system, in so far as it can be comprehended, must be recalled. This type of recall, ideological or whatever we may want to call it, is our great concern in confirmation instruction. Thought patterns or concept systems in the field of Christian education, while they are not to be confining but rather stimulating, must nevertheless be limited to the extent that they must in all parts be in harmony with the Word of God.

Before turning to our next part let us sum up that word-for-word memorizing is a means to an end only: that the recall of thought-patterns, or ideological recall, is more important and the very heart of our work in the confirmation class. But we must also add that even that is not the ultimate goal of our work, but rather the complete man of God.

III: Goals or Purposes of Memory Work

In this section of the paper we will list and discuss the importance of memory work or of the power of recall of both kinds. For there are advantages to be gained from verbal memorizing as well as from the ability to recall ideas and concept systems. They are listed and briefly discussed in order to clarify our goals when we use them.

One purpose of word-for-word memorizing is to **help the learner retain facts in precise form.** To be useful, such memorized facts must be understood. The words used must be meaningful. If not, the facts so retained are not retained in precise form, for the learner will have only a hazy notion at best of what it is all about. In this area we would list for memorizing portions of Scripture, hymns, and other religious materials used in unison such as the Creed. Also included would be Luther's explanations to the chief parts of the Catechism. In material such as the Creed, used in unison even by rather small youngsters, we might waive the requirement stated above that the words must be understood. some understanding is necessary even then; when a child has learned to recite something g and lofty merely as a mechanical ability, wit thought, it is extremely difficult for him to use same verbalization in later years with thought.

A second purpose in word-for-word memori can be stated: **to provide a vocabulary for pr cal uses of Christian truth.** Such practical would include speaking up for God and Jesus w others speak against Him, personal mission w and the like. It may be argued that youngst when witnessing for Christ and doing personal sion work are very simple and direct. They simply invite another to "come along to Sun school." While this is true, I believe Scripture hymns can be used by the very young if they **guided in using it!** Such a purpose is particul valid for the high school adolescent, who often into religious arguments with classmates friends. And most of them love to debate argue. Memorizing provides them with words meanings that they can use intelligently.

A third reason, the last we shall list from am many others that might be discussed, is one that progressivist (an extreme progressive) in educa would completely disqualify. It is: to provid storehouse of choice Scripture passages and Sc ture truth expressed in other ways such as hy Such a goal does not meet a present need of learner, and therefore in the opinion of some ha place in our education. If that were the **only** son for memorizing in connection with catechet work or other Christian programs, they might h a point. For certainly our **first** consideration r always be the vital need of the learner at the st of life in which he finds himself at that time. is particularly true of Christian education, for want our young Lutherans to be the best Christ they can be **NOW.** We do not want them to Christians later only. We do want them to be e better Christians later than they are now, and t will be many things that we help them to l now, which will also help them to continue "grow in grace and in the knowledge of the L Jesus Christ." This value of rote memory wor valid only in view of the other purposes of mem work.

There is much to be said for the other typ recall, so we shall not consider other values of w for-word recall. While the two main purpose what I am calling ideological recall closely reser the first two goals of rote memorizing, there vast difference in essence and in the procedu We may state the first goal: **to provide a storeh of truth to be used in and to stimulate Chris** thought. I believe that it is commonly true o all that when we are "thinking", not expressing thought to others, but "mulling something over our minds, we use images or ideas that we not express in words. Indeed sometimes we not find words to express the ideas that some t When ideas then are "stored" or images imp sed in such a way that they can be recalled rea they become a storehouse of truth. They will be recalled when needed in a given thought pro

one idea will tend to recall the related
, and the next, and so on until the ideological
tern is complete, complete to the extent in which
learner has made the total concept pattern
own. This type of recall guards the learner,
ch includes us all, from going off on a tangent
a Christian truth and thinking of only
side or one of the many phases of this
h. It helps the learner to see the whole
h, again to the extent in which the truth has
me a part of his being. How complete such
ll can be depends upon the physical, mental and
itual maturity of the learner. By way of simple
tration, the learner who has been guided to an
erstanding and appreciation of Jesus' coming,
not go off on a tangent and think only of His
nd coming, but will relate his thinking also to
s' first advent. His thinking will be balanced.
will be guarded against soaring off into realms
peculation which may run counter to the truth
God has revealed.

his leads us to the second purpose, closely relat-
o the first and already included in the illustra-
, namely: **to provide thought patterns or con-
systems.** It should be our chief aim in confir-
ion classes to help our pupils get as complete
asp and view of any topic in the confirmation
iculum as necessary for them in order that they
live the Christian life intelligently and purpose-
. This was Luther's concern and the reason
his explanations to the five chief parts. The
essential facts concerning the law, concerning
Creator, concerning the Savior, and so on, with-
which intelligent, conscious, purposeful Christian
g was impossible,—these were Luther's concern
s explanations. And he has provided excellent
nes for thought patterns in his explanations,
perhaps the exception of one chief part.

adolescent who had been guided to fix in
as well as in heart the thought pattern pro
l by Luther in his explanation to the second
cle, would have a complete picture of salvation.
all the details of the picture would be filled in,
e would have a complete outline picture. For
you and I are still filling in details in our pic-
of Jesus, our Lord and Savior. The working of
ncept system or thought pattern might be il-
ated (perhaps inadequately and briefly) in
manner. If a schoolmate should say to one
ur recently confirmed, "I don't believe that
s was anything more than a good man even if I
lieve that He is my only helper", the concept of
s' work would immediately recall the reasons
in order to do this work, He had to be both
and man. It would recall, in such a situation,
Jesus actually did as Savior, namely bought
nd freed me from sin, death, and Satan. This
rn would recall the purpose for which He did
"that I might be His own, and live under Him
is kingdom, and serve Him in everlasting right-
ness, innocence and blessedness."

his type of recall does not depend upon rote or
-for-word memorizing. It depends on the re-
nship of ideas, not words. It is a concept
m. The explanation of Luther is such a concept
system. It becomes useful when one idea in the chain system recalls the related ideas. And this type of recall depends upon understanding and appreciation. For that reason a different method of impressing it is necessary than the drill method used in memorizing by rote. More will be said of this in our last section, part IV.

By way of summary of this section I would like to emphasize again that all memorizing is only a means to an end and not an end in itself. This is particularly true of word-for-word memorizing. Use it, certainly. Recognize the values in it, but do not let it overshadow the importance of understanding, appreciation, and the building of thought patterns or concept systems. For even these are not the ultimate goal. The ultimate goal of all confirmation instruction is to help those we guide to be consecrated Christians, whose thoughts, attitudes, and actions are all dedicated to the service of God.

IV. Hints for Helping Learners Memorize

In the heading for this section the word "Memorize" is used in a broad sense to include both verbal memorizing and ideological recall. Since memorizing word for word is never an end in itself, it is always difficult to motivate learners to really do a good job of memorizing. This has become increasingly true in late years. The impact of ever new and changing impressions provided by radio and television, has seemingly made youth allergic to any kind of repetition in the learning process. The influence of progressive education has helped to make boys and girls lazy learners (even if that was not intended). Yet the power of recall is important in the learning process, in many areas of learning as well as in Christian education. We must do our best to motivate our pupils to do a good job.

One method or way is to share the final goal with them. That is to say, we must strive to give them a vision of what it means to be a true child of God, trusting and serving Him completely, and pointing out specifically that even the chore of memorizing is part of our service to God, and will help to prepare us for even greater service. This means that our entire approach must be of a highly inspirational character. It means that we must meet their problems squarely and answer their questions honestly and with full conviction.

It is not always possible to do this with the age group with which we are dealing in our confirmation classes, and the younger such classes are, the more difficult it is. Many early adolescents are not yet idealists. They have not yet dreamed dreams or seen visions. They may still be limited in their outlook to the here and now, to the tangible, the material.

For such it is wise to use a variety of approaches and drills to keep them interested in such drudgery as memorizing. The element of competition may be used in a variety of ways. These are not ideal, of course, but they may be necessary to keep enough interest alive in the work so that too much time is not wasted. If by competition of some kind we can provide them with a feeling of satisfaction in accomplishment, even though they see no purpose in the accomplishment itself, we have done better than

if we had resorted to some kind of reward or punishment.

Repetition is necessary for both verbal memorizing and for ideological recall. The type of repetition will vary in each of these areas, however, In verbal memorizing it requires going over the same pattern of words again and again, in order to fix the "groove", as Dr. Weigle calls it. Saying it aloud while studying, writing it in addition to reading i these favor quicker memorizing. For these devices use or follow the principle of intensity; a deeper impression or "groove" is formed because the impression is being made through more than one sensory channel.

If our problem in such work is lack of attention, perhaps a variety of drills or exercises will be of help. Give them the same work in a new way, and the sameness will not be so apt to kill attention and interest. An efficient learning does depend upon attention. The principle of primacy makes it quite clear that the more our attention is centered upon and limited to a definite task, the sooner will that task be accomplished.

What has been just said above on variety is also essential to ideological recall or the building of concept patterns. And this is, perhaps, the most important part of all that has been said. If we attempt to build concept systems or thought patterns by always reviewing the system in the same way if it is **mere** repetition, then it becomes nothing more than verbal memorizing. For their expression of the thought pattern will tend always to be the same, and to follow the same order, even when they use their own words and not the words of Luther's explanations, for instance. They will establish a natural pattern so that one word recalls the next in the chain; and the idea and the pattern of ideas related to it will be relegated to the background.

Let us use the second Article again as an illustration. We want our learners who are about to be confirmed to be able to "think through" the basic elements of Christian truth contained in the Article. To enable them to recall the total, we must review often. But when we review, we begin at different points, or we approach it now from the Bibli angle, the next time from the practical. We m help them to think it through from different ang in different sequence, if it is not to become mecha cal and meaningless, and degenerate into m word-for-word memory. Other means of provid variety in approach and sequence is afforded by technique of creative writing, asking them to w an essay on the Savior, or on the topic "Wha means that Jesus is your Lord," and the like. Whe ever we start and whatever methods we use, must guide them by our questions so that they the complete system, without any gaps in the sential ideas which belong to that system. Aga the use of a workbook may provide a different proach for one session or review of a concept syste

The chief difference between this type of rec and verbal recall, is the fact that they express th ideas in their own words and in different ways wh the subject is approached from a different ang This in itself helps to establish the relevancy what they are learning for their lives.

The question will arise whether it is unwise to the exact words of Luther's explanation to h establish such a thought pattern. Such explanat furnishes the instructor with a guide to the co plete thought pattern necessary, but if it alo is used and memorized, it becomes mechanical, li less, and irrelevant. I do favor memorizing Lu er's explanations, but more important than su memorizing is the ability to think through the co plete topic presented in one of his explanatio To make memorizing of Luther's explanations vi and worthwhile, it is wise, whenever possible, build the individual concepts first and at least gin to establish the concept system. Then when tention is devoted to this same concept system the words of Luther, the value of his fine summ ics is more easily recognized, and his words come not merely words to memorize, but an pression of the convictions of the learner.

Much remains to be said in every division of t presentation. It is the writer's hope that enough been said to stimulate some thinking, not only on t subject of memory work, but on the need for vit life-related teaching of the Catechism.

ersonal Christianity and Personal Salvation

G. SMEDAL

Ve began these articles with the "little Bible" we will end them with the "little Bible". Quote, od so loved the world that he gave his only Son, t whoever believes in him should not perish but e eternal life." The whole of Christianity, ob- tive and subjective, in those three sentences, and two first very brief!

od loved the world, and as there is no change Him, He still loves the world. That had never n said before Jesus said it to Nicodemus. No gion has ever said it, no philosopher has ever tten it, for if they had there would have been need for blood sacrifices. God loves the world. at a contrast between God's loving and its ob- the world! We should rather have expected opposite. No contrast could go deeper. The ld, the human world, the individual persons stituting the world, the evil, as well as the good, blasphemer as well as the believer, God loves ryone unto salvation.

here has to be good evidence for believing that. d there is. There is historic evidence; the per- ality of Jesus is the evidence. And for what ob- t, for what purpose are heaven and earth thus ved? The saving of individual persons good l bad, for there are many good persons, as we l them, who are just as much in need of salva- n as bad ones: . . . whoever believes in Him uld not perish but have eternal life. Whoever, ardless of how he has been but "believes" in d's revelation in Christ, and even that faith is d-given, in order that whoever believes in the Son God shall not perish, not remain lost, but—what onder, to have eternal life! The whole of per- al Christianity and personal salvation in this gle sentence! It seems to us that He who could this the first time it was said, and find expres- n for it in the human language, so poorly adapt- to supernatural things, must be He who said He s the Son of God. What ordinary human being ld have gotten this thought from somewhere l said it?

ersonal Christianity and personal salvation are th in Jesus Christ as the Son of God and the vior of the world and therefore also my own rsonal Savior. Personal Christianity is change mind of those persons who believe in Christ Jesus their Savior. Change of mind is the literal trans- ion of the term Jesus himself used as His topic, s subject, His theme for His teaching and dis- rses during His earthly career in the flesh, in New Testament called repentance, see Mark 15. Personal Christianity gets a still deeper aning in the expression Jesus himself used when aking to Nicodemus that memorable night prob- ly at Jerusalem when He said, "Except a man be born again, he cannot see the kingdom of God" and added that man cannot do that himself but that the Holy Ghost alone can do it. Born again, reborn, what St. Paul calls a "new creation."

Personal Christianity is many things, but deep- est and widest it is a new relationship to God. How different from the pre-Christian and non-Christian relationship. Formerly we were afraid of God, felt uneasy in His presence if we thought of Him at all, did not like to hear of Him nor read of Him, felt uneasy each time His name was mentioned, got an uncomfortable feeling in Christian company, felt ashamed of taking active part even in the church's order of service, felt hostile to Him when we were admonished to repent, were very, very far from loving Him, and now we are really beginning to love Him, to speak to Him in prayer, to meditate on His word, to ask Him to get us nearer, "Nearer My God to Thee," really beginning to do His will, to love His Commandments. What a change! What could go deeper than this!

Another change of the Christian mind is the change of relationship to ourselves, the daily war- fare against remnants of numerous sins in deeds, words, thoughts and emotions. When we are begin- ning to be converted, changed, reborn, believe for- giveness of sins and come in the new relationship to God we become saved but not perfect. With God everything is perfect, with us nothing is perfect. We get peace of mind because we are saved, but we come in conflict with ourselves, with what we used to call the old Adam. This always sears our con- science and peace leaves us for a moment, until we have sought the Lord, confessed and received for- giveness.

Confession to other than God is a sore point with us Lutherans and with the Protestants in general. We have lost the confessional. This loss was one of the prices we had to pay at the beginning of the Reformation in order that our young church might receive protection from the civil government. Luther kept the Confessional and purged it. In fact, it was his experience in the confessional which started Luther on the road to the Reformation; but the Civil Government wanted to get rid of it, it was too heart-searching for them. In its place we got the public confession preceding the Lord's Supper, couched in general terms to which we may or may not say Amen. That is all. No private talk with the pastor. No private confession of sins. There are Luth- eran countries where even the public confession is discarded. What a loss to the communicants and to the pastor! What a loss to the pastor not having this opportunity to shepherd his flock! If the pas- tor wants to talk with his parishioners concerning

their relation to God, he must go to them for that purpose, or must wait until they become ill or until it looks like they are going to die before he gets a usable opportunity to do any more thorough-going work with them. What a terrible temptation for those pastors who are too indifferent or too timid to do it at all! Some of our pastors try to remedy this to some extent by inviting the people to come to a devotional hour on Saturday afternoon preceding the Communion the following day. When the individual enters the sacristy to record his name for the Communion service there is an opportunity to talk together. Where this practice is not observed, and this is the rule, the only thing done before they partake of the sacred elements is to register preceding the ordinary service by handing the pastor a piece of paper with their name. What a sight, a scrap of paper is all we have left of the Confessional!!

And what about Church discipline, what has become of it in our congregations? An individual may get dead drunk on Saturday evening and go to Communion the next morning. A man may confess Christ in church on Sunday and Monday evening take part in religious ceremonies in his lodge denying Christ, etc. And still we believe that we may count on God's blessings in our churches! Why have we so few conversions? Thus we could continue to mention many additional examples of changes of the mind in those people who believe in Jesus Christ as the Son of God and their Savior, for example our new relationship to our church and its work at home and abroad, to our own family, to our secular work, our trade, our business, our profession, our social environment, our government, our community, our state, our country, etc., etc. A closer study of all this would show that they are not natural developments, but supernatural influences. They are effects of a common cause which we have called objective Christianity because it comes to us from without, from something which is not resident in nature. It is not ourselves who have changed ourselves. This fact is even a part of our denominational confession, when we say in Luther's Explanation to the Third Article: "I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord, or come to Him; but the Holy Spirit has called me through the Gospel." True believers of every Christian denomination agree in this, for they all make the same experience that personal Christianity is the work of God and of His Spirit. "How did you find Christ?" a friend asked another and received the answer: "I did not find Him, He found me." Another person asked a friend, "How did you become converted?" The reply was: "It went about this way that I resisted, and God prevailed." Personal Christianity is personal response to God's call. "What no eye has seen, nor ear heard, nor the heart of man conceived. . . . God has prepared for those who love Him." 1 Corinthians 2:9.

Summa Summarum: personal Christianity and personal salvation are effects, supernatural effects of supernatural causes, the Gospel of Jesus Christ, of Jesus Christ Himself, objective Christianity the whole of it. If there is anything which C tianity is not, it is subjectivism. Christia is objectivity from beginning to end, if poss even more than nature. Nature we can appr ourselves without other means than those which resident in ourselves, mental, physical and ch cal. For Christianity we have no means in selves, the start must be given and we must ei accept or reject. No neutrality, no third atti is possible.

Again we must ask why all this concerning objective Christianity? Is not this what we believe, which is taken for granted, which we h been taught from childhood, which is the fou tion of the whole Christian Church? Yes, it but it will not long remain if religious modern is allowed to go on unanswered, for it is creep into the church continually especially in the up classes of society. Our young people who frequ our state schools, colleges, universities and e private institutions of learning are under the fluence of modernistic thinking in a thousand w and even at the religious gatherings the serm delivered by so called ministers of the Gospel full of modernistic so called religious thinking efforts to express religious thinking and emoti in terms of modernistic philosophy. And so m of our young people come back infiltrated w doubts as to most everything they had been tau to believe in the home. The only ones who r come through without losing their Christian fa are those who from childhood were brought up homes where at least one of the parents had r personal Christianity. How different from w our young people receive in our own denominatio schools, and yet the modernistic influences are ginning to creep in even there. What will hap if this movement is permitted to continue?

What will happen? The answer is that which already begun to happen. Some of the great pulpit orators teach it every Sunday, and the bo est of the orators even go so far that they try explain the whole of Christianity as a refined Ch tian mythology and deny our right to claim histo reality for objective Christianity. Christ is greatest religious genius that ever lived. He w subjectively certain of all His pronouncements, ev when He spoke of His relationship to the Fath and His pre-existence. His ideas, His thought, emotions were so intensive, so deep, so profou that they appeared to Him to be objective realiti but they were in reality objectivations of His o subjective thinking and feeling; to Him and disciples as real as historic realities are to Such psychological phenomena are not unknown the history of the church. Take for instance great St. Francis of Assisi who pondered so deep so profoundly, on the crucifixion of Christ th scars from the nails in Christ's body became visi on his own hands and side, what we call stigma and which was repeated several times in other voted persons. Healing of diseases by prayer is entirely unknown today. Modern psychology a

hiatry are able to reach into many recesses he human mind and cure physical disorders. in those times when the people had no exact ces we can understand that they personified religion and their morals the way they did, use their minds had not yet learned to think stracts but only in concretes. Today, however, different. Our sciences and our philosophies taught us that there are no "revelations", that if there be any, has not revealed Himself in ways than in nature, that nature is the only we know, that matter has no beginning and have no end, that all things which were, are, will be, are only changes, combinations, effects, omena of the same everlasting matter, that in word evolution is the best expression we can to the constant changes which are going on in physical and mental world. In this world we ourselves without our request and we are con- ng to reproduce ourselves in the coming genera- . When we die, we die and the only way we ve is in our children. Resignation and morali- e the best religions we can get, and the better earn to do that the better we will live and more satisfied we can die. So far the religious ernism.

is indeed not pleasant to relate all this. We it as almost sacrilegious to do it. But it must id, we have no choice. Though not so naked, hildren are exposed to these thoughts, and will nue to be so. Is there any remedy, and if so, ? In the first place, we must be willing to face fact squarely. It is no longer only different ons concerning certain parts of our doctrines dogmas, certain different expressions in ghts and words concerning our holy rites of ism and the Holy Supper, the doctrines of estination, election, free will and so forth. This it is the question for Christianity and the ch to be or not to be. If the way of thinking ave just related prevails, Christianity and the ch will fail and fall. Of course, we Christians, is those of us who are experiencing objective stianity in our personal selves, we have the t comforting promise of Christ that not even shall prevail against His Church. But what t our posterity? Shall it become literally true, it in a moment of despondency that Christ asked, the Son of man comes shall He find faith on ?

condly, is it not the solemn duty of the Church everything in its power to salvage as much as possible for the Christian faith? We cannot and are not supposed to deliver scientific arguments for Christianity, but there is one argument which we can and should deliver. We can and should deliver the historic argument, we should call attention time and again to the fact that objective Christianity, that is the personality of Jesus, His teachings, His mighty works, His resurrection, the founding of the Church and its work during twenty centuries, the supernatural character of personal Christianity are evidences of the historic reality of Christianity.

Our theological Seminaries should have a department of research, or if it would be too costly for each denomination, several could combine for this purpose, for such work would require the ablest men for its work. Let us mention some of the branches of such research. What is understood by historic Christianity? The personality of Jesus. Historic reality of the resurrection of Jesus. The supernatural character of His teachings. The relationship between Christianity and the Jewish religion. The historicity of the first Christian Pentecost. The miracles of Jesus. Modern psychology, psychoanalysis and psychiatry. The materialistic philosophy. Darwinism. Can the Church make wars to cease? The world and the Church. Evolution. Materialistic philosophy.

Results of this research should be published both in a more elaborate edition and in more popular ones for the man in the street. When anti-Christian men use publicity of this kind for their purpose, why should not the Church do it for its purpose?

When everything has been said which can be said, let us not forget that Christianity, that the Gospel, that Christ Jesus is, has been and will ever be until the end of time either to salvation or condemnation for everyone who has heard of Him as the Son of God and Savior of the world. No such person can come by Christ without making **the greatest decision that can be made on earth by either believing in Him or rejecting Him.** The innermost recess of every human being is the place where that decision is being made and where it is being decided for time and eternity what shall become of us. The first time it was told was in Jerusalem when Christ was brought to the temple by His mother, eight days old, and the great Jewish saint, Simeon, took Him in his arms and said to His mother: "This child has been set for the fall and rising of many in Israel, and for a sign that is spoken against."—Luke 2:34.

New Light On Martin Luther?

JOHN LUTHER DOE

Twenty-six Lutheran students made a pilgrimage to a Catholic monastery in order to learn something about the stranger aspects of Catholic life. They returned—I am told—with twenty-six copies of a tract entitled, "New Light On Martin Luther" (The Radio Replies Press, St. Paul, Minn.), which the amiable Friars let them have at 15c apiece. Some students thought that the good monks doubted their **bona fide** interest in "New Light On Martin Luther" but Goethe says:

> "The Church hath a good stomach ever,
> Whole countries hath she gobbled down,
> And yet hath over-eaten never" (Faust 2836-2838).

The monks took the money and let the supply of tracts go.

I am always interested in "New Light" on our Reformer, because I have been looking for it for years. Some of those who read this particular pamphlet were so upset by it, that they began to doubt everything they had learned about Luther until now. To quiet the fears of all who may pick up this and similar smear attacks in Catholic churches, I have undertaken to write this article. I want to state, at the outset, that I am not interested in an attack on the Catholic church in this article, but merely in setting the record straight as regards the smears on Luther and our Lutheran Church.

The tract, "New Light On Martin Luther," was written by Fathers Rumble & Carty and printed with official endorsement of John G. Murray, Archbishop of St. Paul, Minnesota. The material which it contains is as old as Methuselah, well, almost half his age. It is taken from sixteenth century smears against Martin Luther which were later assembled in two books written by two arch-foes of the Reformer, Grisar and Denifle. Of course, there are a few quotations from a modern "source", England's "Gloomy Dean" Inge. But quoting Inge against Luther is like quoting John L. Lewis against Robert A. Taft, or quoting the "Red Dean" of Canterbury against Winston Churchill. Certainly, Inge is a "Protestant". But Lewis and Taft are both Americans, too, and the "Red Dean" is just as English as Winston Churchill. For the rest of the material I would say that there is nothing "New" in this tract, not even "New Mud on Martin Luther." Let us look at it.

They say, "On April 18, 1520, Martin Luther broke away from the Catholic Church," but a few pages later they declare "in 1520 he was excomunicated by the Pope." Well, either I break away or I am thrown out. It can't be both! By the way: Where did they get that date "April 18, 1520"? Did they not mean "April 18, **1521**", the time of the Diet of Worms? In that case Luther left the C after he was excommunicated. Needless to Luther never left the Church, the Church left

Protestants are protesting, they say, a "what they believe to be the errors of Rome (They) have wasted their time, laboriously re what the Catholic Church does not teach a Their line of approach . . . baldly needs revi What about the doctrine of purgatory, what the decretals of Isidore which the Church acc as authentic for centuries, what about donation of Constantine, celibacy, paid-for ses, the institution of inquisition, indulgence t transubstantiation, adoration of the Host, etc., Or to follow the line of "errors" to the p time: What about the dogmas of immaculate ception, papal infallibility, assumption of etc.? Whose line of approach "needs revising"

The authors then discuss the origin and the c that led up to the Protestant Reformation. Protestant Reformation was not really a refo they say, "It was a revolution!" That sounds sin especially since we are conscious of subversive ments in our country. No wonder that in S and in South America **"Protestantes"** and **munistas"** are considered bed-fellows! No wo that until 1820, when the inquisition was offic abolished, they were sometimes burned, somet quartered, sometimes stoned, sometimes expe And yet they say, "There was nothing wha wrong with the Catholic religion in itself".

After humbly admitting that there were things wrong with many bishops and priests removed from Rome" (!), and that a reform was necessary, the authors declare that L should have stayed within the Church and s have tried to "effect the conversion of its members to better ways." Apart from the ido mentioned above, and apart from the fact Luther did not leave the Church but was ex municated, I wonder just how our Reformer have effected "the conversion of its lax me to better ways". What happened to the Cat Waldensians, Albigensians, Gazzari, Concorrez Albanese, Wycliffites, Hussites, Taborites, quists, and whatever they were called, who tried very hard to "effect the conversion of it members to better ways?" How did the Church pose of Peter Waldes, Wyclif, Huss, Jerom Prague, Savonarola, and thousands of lesser lig It got a bit too hot for them in this world.

Luther, they say, appealed "to the ambition spirit of independence amongst the German pri urging revolt against the Emperor", and "those idealize him can do so only by ignoring an imm amount of inconvenient information." In the place, Luther never "urged revolt against the

'or". I think all scholars—both Protestant and tholic—are agreed on that. In the second place, have all the "inconvenient information" about her in his own writings and the writings of his emies. Nothing is hidden from the inquisitive der. The authors are "quite willing to admit t many Catholic writers have given a biased ac- nt of Luther." That is putting it mildly, like dio Moscow is giving a biased account of life in erica." They complain, however, that "Protes- ts have been given a distorted view of the Catho- position—and to a far greater extent." I know nd humbly admit—that some of our fellow- herans sometimes wax hot under the collar en they discuss Roman Catholicism, but just for r information I want to quote 3 Catholics on her. The first one is a Dominican abbot of the teenth century:

'Would that I could fasten my teeth in Luth- r's throat; I should not fear to go to the Lord's Supper with his blood on my mouth."

e second quotation is from an eighteenth century emy of Luther:

"The godless heretic, the stinking profligate, the filthy ragmuffin, the ribald brawler, the obscene, slanderous, and execrable Luther and the verminous Luther rabble of filthy vaga- bonds."

e third quotation is from a twentieth century pe. Benedict XV wrote in November 1914—dur- the first World War—that the Protestants are

"the emissaries of Satan, who set up pesti- lential pulpits, and, like Luther and Calvin, by diabolical machinations commit abominable robbery of the people's faith and seek their perdition".

hese quotes are taken from E. Plass, "This Is ther," Concordia Publ. House). I challenge any- e to find quotations from a Lutheran of the Six- nth, the eighteenth, and the twentieth century, t can better the above "distorted views."

The authors accuse us of repeating things about ther "as facts which are not facts . . . a selec- n is made, inconvenient facts being omitted." other words, we Lutherans are intellectually dis- nest. Judge for yourself!

To show us that they are not speaking from their wn Catholic prejudices" they offer a quotation m an Oxford University professor. Apart from e fact that this quote concerns the controversies the Church of England, and not of Luther, this ford divine is about as much an authority on ther as his spiritual ancestor, King Henry VIII. the way, the title of the book of the Oxford rotestant" professor from which the quote is ken, is: "The Church of England and Reunion"!! They also quote the great Zwinglian theologian llinger against Luther. Bullinger certainly was outstanding Zwinglian theologian, but anyone who knows the history of sixteenth century controversies between Lutherans and Zwinglians will see that quoting Bullinger in defense of the Catholic attack against Luther is nonsense. It is about as "clear" as quoting Truman against Eisenhower during the pre-election campaign.

They declare, "The real Luther will be found in his writing—I mean of course, in the unexpurgated editions of them". In case somebody should not know it, Luther's writings have been published for centuries in "unexpurgated" editions and we have the complete works of Luther in several editions. Unfortunately, no one has been able to translate all of his works into English, thus far.

The authors shed "new light on the sexuality" of Luther and other gross sins, but they never tell the reader where he can find these extremely interesting new discoveries in Luther's writings. To be sure, they quote the infamous smear of the "Gloomy Dean" Inge which appeared in TIME magazine in 1944. They say, "that Luther indulged his vices and concupiscences is clear from his own writings, where he gives disgraceful descriptions of his own indulgence in everything passionate". He is supposed to have remarked, "To be continent is not in me". The authors forget to mention the context. In this connection it will be good to study I Cor. VII. Of course, they say, he married "an ex-nun", but they forget to mention that this took place eight years after the beginning of the Reformation and that Luther was forty-two years old by then, that he did not know his Kathy until six or seven years after the beginning of the Reformation, and that he married her because he could not find another husband for her. She had been jilted by her former fiance', and Luther simply had pity on her. There was certainly nothing "passionate" about the whole affair and Luther had a hard time making up his mind, but in the end he accomplished one of the greatest blessings of the Reformation by putting the estate of marriage back to where God had put it in the first place.

They say, "When melancholy came he got drunk". The story is as old as the Jesuits, even older. I think the Dominicans—Tetzel's partisans—invented it to prove that Luther died and went to hell in a drunken stupor. The same old charge was printed a few years ago in the letters column of one of our national magazines. To be sure, Luther and other Germans did not drink water with their meals. He made his own beer and wine, like most of them at that time. And while he was at times subject to melancholy, it wasn't King Alcohol that cured it, but his beloved Kathy. One time when Luther was sad after an especially wicked attack upon him, Kathy came into his study dressed in mourning. Luther looked up from his work and asked solicitously: "What is wrong? Who has died?" Kathy replied: "I figured that our good Lord in Heaven must have died, because you look so sad." Luther at once got up, kissed his Kathy, and resumed his work with new fervor. How could he have done the immense work he accomplished between 1517 and 1546 without a clear head?

Talking about Luther's works, the authors declare, "No decent Protestant could read the booklet, **Hans Worst,** written by Luther in 1541, without utter disgust. Zwingli, his fellow Protestant reformer, complained of the vile language of this "dirty little pamphlet". Poor Zwingli, he must have complained to the souls in purgatory, because he had been dead ten years in 1541! The book, **Hans Worst,** is not a nice book, but I would not call it a "dirty little pamphlet". Luther wrote more than any other author of his time. We love him for the good things he wrote. We also admit—with him—that he was a poor sinner, and not a canonized Saint. It is amazing that booklets like **Hans Worst** (which means **Jack Sausage** in English) are so few among the volumes and volumes of superior works written by the great Reformer. Luther was utterly honest with himself and others. He did not hide his shortcomings from others, neither did he ever try to disavow what he had written. Certainly, no Lutheran has ever held up **Hans Worst** as an example of Christian charity, neither has anyone ever tried to "expurgate" it. Luther's language in this booklet is not nice, but you have to read the things which his enemies and especially the **Hans Worst** himself (Henry of Brunswick) said about Luther, to appreciate the mildness of Luther's reply. In any case, let the bones of Zwingli rest in peace!

After permitting us to hang our heads in shame on account of **Hans Worst,** the authors continue, "Anyone who says that the Church as Christ established it so failed later on that men had to leave it, and begin new Churches, contradicts Christ." I am that "Anyone!" Christ, we know, did not establish the Roman Catholic Church, popery, and all the false doctrines mentioned above. Furthermore, as we have seen, Luther did not leave the Church, but was excommunicated. During his lifetime he and his co-workers worked hard for a reformation of the whole Church and for a reconciliation of the warring factions. The pope and the hierarchy disregarded all these attempts and chose to adhere to their un-Biblical doctrines. Anyone interested in the topic of Catholic heresy should read "The Split Between Roman Catholicism and Christ" (American Lutheran Publicity Bureau, 15c). Thus the pious wish that "good Protestants today should get back to the net Luther abandoned—the Catholic Church" is based on false premises. Mark that word "good Protestants"! By the way, what happened to the "good Protestants" who were caught in the net Luther abandoned? What happened unto hundreds of thousands in the centuries after the Reformation who tried to be "good", but were not quite able to convince their inquisitors of their goodness"?

What about the "bad popes"? That is easy, the authors declare, "no bad pope ever pretended that his sins were in accordance with the teachings of Christ and of the Catholic Church." Maybe they think that people do not know medieval history. They may have a point there. But let us continue: "The popes who did not live good private lives did possess apostolic authority . . . But Luther had apostolic authority for his heretical and schisma cal innovations." It is difficult to comment cha ably on this, so we shall let the reader think through for himself.

The authors admit that Luther "had sincere c victions . . . He was a strange mixture of mystici and realism", but . . . "unfortunately, in his ca it was zeal without knowledge, and without cha ty". In whose case? "He arrogated to himself t very infallibility he denied to the pope." Th prove this point with the answer which Luther ga to the Catholic Emser, who began to criticise Lu er's translation of Rom. 3,28 that man is saved **"faith alone".** Luther wrote to his friends, "If yc papist (i. e. Emser) annoys you with the word alo tell him straightway: Dr. Martin Luther will ha it so. Whoever will not have my translation, him give it the go-by . . ." Luther had a good rig to defend his translation of Rom. 3,28 agai Emser, because it was the correct translation i idiomatic German. Emser, the so-called "Goat Leipzig", was an extremely ambitious would- translator, but very poorly endowed for the j He did not know how to handle the German lan uage as Luther did. We gladly admit that Luth was "obstinate and dogmatic" as most Luthera are after him. Who wouldn't be if he had as go a case as he had?

The authors declare that Luther's "excuse" the Reformation was the indulgence traffic. Th admit that the indulgence peddlers "had no autho ty to behave in such a way". They do not tell that the highest "authority" sold a bishopric Albert of Mainz as the highest bidder, that Albe had to borrow money from the banking firm Fugger, that the highest "authority" gave him p mission to reimburse the Fuggers by selling ind gences, that Tetzel told people to drop their co into the box so that their souls "may jump up i heaven", that those indulgences were sold not o for past sins, but for future sins as well, and that representative of the banking firm of Fugger w always present to watch over Tetzel that he did n abscond with the money. The authors say, "T Council of Trent later condemned all such abus forbade them absolutely". Indulgences are bei sold today, as they were then: for money. Wr to the Redemptorist Fathers for information, you please!

The matter of the polygamous marriage of t Duke of Hesse is exploited to the limit. Luth was wrong in this matter, and he admitted it. T chief blame for this false advice to the Duke re with the Duke and his court preachers and Melan thon. But Luther cannot be absolved from blam He had the mistaken idea that the customs of t Old Testament patriarchs (taking a second wif could be transplanted to modern times. But Cath lics who for centuries **after** the Reformation we father confessors to "Most Christian Kings" a "Most Catholic Majesties" and advised them such matters, should not hold this incident agai

ner. To shed too much "light" on it might kfire.

uther's position in the peasant war is attacked. it was the only position which a spiritual leader ne Germany of 1525 could have adopted. Luther l his best to keep the peasants from revolting. risked his life—which was forfeited since 1521, n he was put under the ban of the Empire—risked his life by turning against the social inces of the princes. Contemporary accounts of bloody revolt of the peasants still make us lder today. It is to the credit of Luther that he instrumental in bringing the peasants' revolt quick end. In all its boldness this quick end d the lives of thousands of peasants and noble. Is it a coincidence that the same argument is g used in Eastern Germany against Luther—he Communists?

bout the use of the Bible in the pre-Reforma- era, authors declare that "Biblical studies rished, and Biblical commentaries existed in usion". What kind of studies? What kind of mentaries? They forgot to mention that in 1229 Bible was placed on the **Index** of prohibited ks. They do not tell us that the following rules ible study apply to Catholics today as they apd at Luther's time. I am quoting from the **holic Encyclopedia** (vol. II, page 545):

Believing herself to be the divinely appointed stodian and interpreter of Holy Writ, she . e. the Church) cannot, without turning trair to herself, approve the distribution of Scripre **without note or comment.** It would be a olation of one of the first principles of the atholic faith—a principle arrived at through bservation as well as by revelation—the **insufciency of the Scriptures alone** to convey to the neral reader a sure knowledge of faith and orals."

pare that with John 5,39; II Tim. 3,15-17; 17,11, and other passages of Holy Writ and de then whether Luther had a right and a to bring the Bible to the people.

he authors say, "There were twenty-seven edis of the Bible in German before Luther published own translation . . . It was spoiled by garbling mistranslations. Luther was not above tamperwith the very Word of God in the interests of doctrine." They do not mention that the "twenven editions of the Bible in German before her" were poor and inadequate translations the often garbled and mistranslated Latin gate. Luther went back to the original tongues, k and Hebrew. Thus he was able to correct y of the mistranslations of the Vulgate, a capicrime in those days! They say that Luther d the epistle of St. James an "epistle of straw", h is true. Luther had his strong convictions, ave most Biblical scholars, about certain books he Bible. He liked above all the epistles of St. , but he never tried to differentiate between importance of certain parts of the Bible over nst others as far as inspiration is concerned. Let us add here, that the Catholics "tampered" with the Word of God when they included the Old Testament apocrypha in the inspired Canon, although Jesus Christ Himself and the Jews did not accept them.

Luther is censured for writing to Melanchthon, "Be a sinner, and sin boldly, but believe more boldly still . . . We must sin as we are what we are . . . Sin shall not drag us away from Him (Briefwechsel, III, 208). These sentences torn out of their context convey exactly the opposite of what Luther said. Melanchthon was worried about his sins. Luther tells him to be reconciled to the estate of being a sinner. He says: "We must sin **because** we are what we are", poor worms and dust. Therefore, "believe more boldly still" than you can ever sin. The same holds true of a quotation from Luther's treatise, "On the Babylonian Captivity of the Church." Luther wrote:

> "The Christian . . . cannot, even if he would, lose his soul by any sins however great, unless he refuses to believe" (add: through repentance.)

To refute Luther on this and similar points a number of **Catholic** authors are quoted (this is not mentioned in the pamphlet). Thus everything good that ever came out of the Reformation is credited to the Catholic Church. Luther, they say, had nothing to do with the separation of Church and State, freedom of man, and democracy. It is denied that he ever championed freedom of thought! It is denied that he was a social Reformer! It seems that the authors are especially touchy on these subjects with their record during the counter-Reformation, inquisition, and Jesuitism, and above all—present day conditions in Spain and South America. But when they say, "Not only Catholics, but rationalists themselves, refuse to acknowledge any educational debt to Luther", we say: "Amen!" Strange bedfellows!

And yet, here is a quotation from Ludendorff used against Luther in this pamphlet. As everyone knows, Ludendorff was a general and a neo-pagan German who tried to re-introduce the cult of the old Germanic gods. He is supposed to have said in 1935, "At the moment we Germans are the people which freed itself furthest from the teachings of Christianity." And the authors ask, "Where has all this ended? Rationalism has undermined the Lutheran Faith in Germany, and to a lesser extent throughout the world". I thought that "not only Catholics, but rationalists themselves, refuse to acknowledge any educational debt to Luther." The deduction would then be: Since rationalism has undermined the faith, what about Catholicism? In any case, they are using the rationalists as friends and foes in their battle against Luther.

Of course, it goes without saying that Luther is the spiritual ancestor of such monsters as Hitler, or as the "good Protestant" Dean Inge says:

> "If we wish to find a scapegoat on whose shoulders we may lay the miseries which Ger-

> many has brought upon the world, I am more and more convinced that the worst evil genius of that country is not Hitler or Bismark or Frederick the Great, but Luther."

He gives as his reason for this bright statement that Luther preached absolute obedience to the authorities. Earlier in our article we have seen that he preached revolution against the Emperor. As a matter of fact, the authors condemn Luther again and again for having freed the people from absolute obedience to the authorities. And now they are quoting the "gloomy Dean" against our Reformer! By the way, wasn't Hitler brought up in the Catholic Church? Wasn't Goebbels educated in a Jesuit College? Weren't Ley, Frank, and many other Nuremberg criminals products of the Catholic Church? Didn't the Nazi movement get started and make its initial headway in the "Solidly Catholic" south of Germany? To bring the record up to the present. There is one point which the authors forget to mention. Where do you find the Communists today? In Lutheran Finland, Lutheran Sweden, Lutheran Norway, Lutheran Denmark, the Lutheran regions of Germany? Or do you find most Communists outside the Soviet Union in Catholic France and in Catholic Italy? Was Luther responsible for the breakdown of Catholic discipline and morality in France and Italy?

But when the authors declare that Hitler's only opposition came from the Catholic Church, they had better think twice. I do not deny that many Catholics suffered heroically with their Lutheran brethren during the twelve years of Nazism. As a matter of fact, the relationship between Lutherans and Catholics in Germany is so cordial at the present time, that a smear attack a la Rumble & Carty would be impossible in that country. Their own bishops would see to it that their energies would be spent more productively. The truth about Hitler and Catholicism is that Franz von Papen, the "Papal Chamberlain", persuaded Hindenburg to appoint Hitler chancellor, that Pope Pius XI and Franz von Papen negotiated a **Concordat** between the Catholic Church and the Nazi regime, that even five years after Hitler proved his opposition to the Catholic Church, the Cardinal Archbishop of Vienna received him as "The deliverer of our people". This same man is still Cardinal Archbishop of Vienna and Primate of all Catholics of Austria. These are but two illustrations of "Catholic opposition" to Hitler. What about the Lutherans? Did we ever conclude a **Concordat** with the Nazi regime? How did Hitler dispose of our first **Reichsbishop,** duly elected by the Church to represent our Church? Our duly elected **Reichsbishop,** P. Fritz von Bodelschwingh, did not last more than two days. What happened to most Lutheran bishops? Can you name any Catholic bishops who were shamefully deprived of their "Amt" as our Lutheran bishops were? Think of Bishops Wurm and Meiser, of the church governments of Thuringia and Saxony etc. There were hundreds of pastors and priests in concentration camps and they certainly never a
ed about who was the real opposition to H
The Lutherans had some collaborators, like
late Bishop Marahrens, but most of the Prote
helpers of Nazism were not even Lutherans i
first place, and were never duly elected to offic
forced upon the people by the government. W
it be fair for us to remind Catholics of present
Catholic church governments in Czechoslo
and Hungary? Of the Catholic priests who ar
ing the bidding of their Communist lords?

To conclude this article on a more peaceful
let me state again that this is not meant as a
tack, but as a defense. Pamphlets like the
under consideration can be picked up in the
racks of almost any Catholic Church. We mu
realistic about the fact that Catholics in Am
have not yet learned the lesson which their bre
in Germany have learned, where such smear at
against Luther are almost unheard of. And
anyone should think that I do not like Englis
(I have a great admiration for them!) beca
discounted attacks of two thoroughly discre
English divines, I would like to state that o
the finest appreciations of Luther has come
England during the last five years. It is G
Rupp's book, "Luther's Progress to the Di
Worms." Many Englishmen appreciate the
accomplishments of Luther, in spite of Henry
Listen to what Robert Southey, the great poet,

> "Blessed be the day of Martin Luther's bir
> It should be a festival second only to that of
> nativity of Jesus Christ."

Friedrich von Schlegel, one of the greatest C
lic critics of the nineteenth century, says
Luther:

> "There are few, even of his own disciples, w
> appreciate him highly enough."

The Catholic Taine declares: "There was n
vince of human intelligence and action which
not refreshed and fertilized by Luther." The
Catholic historian Michelet states: "It is not
rect to say that Luther has been the restor
liberty in modern times." And to quote G
once more, "We do not know how much we
thank Luther and the Reformation."

The classic answer which the Englishman
gave to J. H. Newman and the Anglo-Cathol
the Oxford Movement, is still ours today. Hare

> "The enemy, the traducer, has endeavored
> get possession of him (Luther) and to co
> him with ignominy: there is urgent need
> someone to defend him from his assailan
> and as no one else has come forward, tha
> am aware of, I have felt bound to do wha
> can do for him to whom I owe such a debt
> gratitude and love as can never be paid .

more one knows of him (Luther), the nder he becomes, the more, too, he wins not ely reverence, but love."

n state our case in Luther's own words:

"Though devils all the world should fill,
All eager to devour us,
We tremble not, we fear no ill,
They shall not overpow'r us.
The prince of hell may still
Scowl fiercely as he will,
No harm to us is done,
He's judged, the fight is won;
A single word o'erthrows him."

Some Implications for Christian Higher Education in the Merger of Lutheran Church Bodies

WM. L. YOUNG

ere are Serious Problems in Higher Education erging Bodies. Among these are the follow-

ompetition or Cooperation with State Schools: an our schools carry their fair share of the ture load of Higher Education? (The Presi- ent's Commission on Higher Education says e can not. See Vol. 1, p. 44.)

ontrol and Support:

. Should control be centralized in one major board? or should each institution be controlled by only a local board? or by a combination of these?

. Should all institutions be subsidized by the new Church itself? or by local foundations or areas? or by a combination of these?

. To what extent should we expect Big Business to finance Current Operating Expenses (State College-Foundations)?

ypes: What types should be included: junior olleges, academies, and Bible Institutes in addition to senior colleges and seminaries?

eminaries: How many and where located? (Old Ian River flows past a-plenty now!)

ize and number: How many senior colleges hould there be, and how small (or large) hould a senior college be?

ocation: Should any schools be closed, or re- ocated? Do we have any areas where a new chool should be placed? (Will California and Visconsin please stand up and shout!)

esources: What per cent of the Church's enevolence should be devoted to Higher Edu- ation?

osts to Student: What per cent of the cost f his education should be paid by the student? hould there be a differential in charges for he non-Lutheran student?

9. Endowments, Debts, and Amortization Plans: How handle these?
10. Accreditation and Standards: Under what conditions should an unaccredited institution be maintained and how long?
11. Specialization: How avoid useless duplication of curricula and courses?
12. Student Solicitation: How increase efficiency?
13. Cooperation: What should be the relationship to other Lutheran bodies? to state, professional, and graduate schools?
14. Governmental relationships: What should be our attitude toward (a) government subsidy? (b) pensions and social security? (c) taxation? (d) Universal Military Training?
15. Lutheran Student Service: How extensive should be our program?
16. Uniqueness: How preserve valuable traditions of a distinctive heritage? ?

II. How Lutheran Should our Student Bodies Be?

In a recent study with data for the school year 1950-51, and excluding seminaries, I found the following per cent of Lutheran students in our colleges:

Religious Affiliation of Student Body

U. E. L. C.	83.53%
L. F. CH.	83.13%
E. L. C.	79.77%
A. L. C.	75.26%
AUGUSTANA	47.62%

In the American Lutheran Conference, excluding seminaries, 68.6% of our students are Lutheran.

The Lutheran Church-Missouri Synod sends more students (362 students) to the American Lutheran Conference schools than does the U. L. C. A. (267 students).

In the total enrollment of all colleges in the American Lutheran Conference, namely, 13,310 students, the Methodists liked us best, sending 846 students; the Presbyterians next, with 590; and the Catholics third, with 519. We have more Catholic students than either Missouri or U. L. C. A. students.
Of the 7,234 Lutheran students in our American Lutheran Conference colleges only 938 were registered in a Lutheran school not owned by their own church body.

III. Are These Axioms or Fallacies? Whether or not any merger of Lutheran Bodies takes place, the administrators of church schools should know where they stand on the following propositions:

1. Outcomes are self-rising if college aims and objectives are once printed in the front of the College Catalog.
2. Any school that labels itself Christian is really a true Christian college, and automatically every graduate when he receives his diploma becomes an active Christian leader in his vocation.
3. All our schools are efficiently, economically, and scientifically administered with 1953 business techniques instead of those of 1890.
4. The old-fashioned A. B. in Liberal Arts is still basic to all professional training.
5. The World can't get along without us.
6. The day for Big Gifts to Church Schools is gone.
7. Big Business owes us a living.
8. We must be Everything to Everybody.
9. The Minority in a Student Body can absorb the Majority.
10. The smaller the school, the better the school, the better the instruction, the closer the relationship between teacher and student, the better the service to the student.
11. Every Lutheran Student that doesn't attend our schools is a traitor and a heretic.
12. The Church no longer can support adequately the system of Higher Education necessary to train its leaders for Pulpit and Pew.

IV. Whether or not any merger of Lutheran bo takes place, the administrators of chu schools **Must Face These Serious Questions**

1. Is our school a church college, a church-rela college, a Christian college, a college with " denominational background", or an independ private college?
2. Are we sure each school's aims or objectives as clear and definite as they should be, and these worthy aims?
3. Will integration, cooperation, concentration, li tation, specialization, or merger help in the tainment of these worthy objectives?
4. Do we need better buildings, better equipme better faculties, and better students to fu whatever worthy objectives we set up?
5. If so, where do we get the money, and how

V. Some Conclusions.

1. Each Church in higher education must be int ested in **all** its young people of college age. T means not only the adequate support of a syst of church colleges and seminaries but also adequate support of Lutheran Student Service other campuses.
2. Each Church must determine what are the fie of training it should emphasize, and which the fields it leaves to the State or other Edu tional Systems.
3. Each Church in the future must be willing assume that at least 25% of the budget— growing budget of a growing church—must allocated to training its future leaders.
4. In the years ahead, "the sledding will be tou er" for the church school to maintain its f place in competition with other schools.
5. Mergers that would produce bigger and bet church schools might help.

(This is a summary of an address presented fore the National Lutheran Educational Conferen Los Angeles, California, January 4, 1953).

NEW BOOKS

THE HOMEWARD TRAIL, by Joyce Berggren, Zondervan ublishing House, 1952, $2, 169 pp.

This story tells of God-fearing Swedes who go westward uring the pioneer days. There are exciting experiences for hristine and her loved ones. Their journey, after many ials, brings them to the Rocky Mountains. A firm faith in od braces them against many vicissitudes and finally leads em to a more useful service in His kingdom.

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THE QUEEN'S JEST, by Sallie Lee Bell, Zondervan, 1952, .50, 214 pp.

This captivating story comes from the time of Louis XVI. ephanie Navarre is a lady-in-waiting for Queen Marie An- inette. Despite the temptations and hardships she must ce she remains unwavering in her Christian convictions. he Queen attempts to play a joke on Norman Renaud, an lventurer from New Orleans. This develops into a rom- nce between him and Stephanie. With a skilful pen the uthor writs a compelling story, packed with suspense right the end.

Kenneth L. Engstrom

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PHILOSOPHIES MEN LIVE BY, by Robert F. Davidson, ryden Press, New York, 1952, 455pp., $4.25.

This is an effort to show the relevance of philosophy to the roblems of living. The author therefore groups the leaders the history of thought according to their type of thinking ather than according to historical contiguousness. He finds ese major areas of agreement on what life is all about: The ursuit of Pleasure (Hedonism, Altruistic Hedonism, and rprising perhaps, Pessimism); The Life of Reason (Rational- m: as displayed by the Stoics, Spinoza, and Walter Lipp- an); the Urge of Progress (Nietzche's Radical Naturalism, ragmatism, and the Naturalistic Humanism of Dewey); the ompulsion of the Ideal (Plato, Aristotle, Kant, and Nie- hr).

The book is made exceedingly readable by starting with a ort biography of each thinker. Thereby our working con- ction is encouraged that thought is never produced out of vacuum, but always bears relationship to the experiences the man who has those thoughts. Further, each thinker presented with fairness, letting him state his case in ex- nded quotations. Only at the very end of each survey does e author include the unanswered questions which that par- cular philosophy offers, questions which have impelled her men to go on to other answers to the meaning of life. nd third, examples of these thinkers' answers to problems e have today are suggested, thus making these philosophies l relevant. So Dr. Davidson lets good old pre-Socratic Pro- goras loose in a modern sociology classroom where the not- -subtle assumption of the teacher is often the same as his, at morals are only mores.

Points of particular commendation: this is the first ade- uate popular study of Nietzsche written understandably ough to help us appreciate how our generation succumb- d to Naziism; the underlying assumption in choice of quota- on and emphasis that all philosophy is ultimately ethical in s thrust—i.e., that our attitudes and conclusions about the orld itself bears closest intimacy with what we ourselves e willing to live and die for; and finally, the observation that Plato's Idealism in the **Republic** was actualized in medieval Roman Catholicism so that we get an example of what this kind of idealistic thinking leads to in practice.

Two omissions in the book are serious. First, by grouping the thinkers in the manner the author employed, we fail utterly to sense the dialectic history of thinking. We fail to understand why each philosophy was superseded by its opposite within the same generation usually.. We thus miss the dramatic intensity with which men weighed each philospher and found him wanting. To use an illustration we are familiar with today: no one will be able to understand why Dewey's liberalism has been almost completely abandoned within his own life-time merely by reviewing the supposed insufficiencies of his answers to the meaning of life. We will not understand unless we see how men have had to reject the goodness of man as they have been overwhelmed under contemporary barbarism which professedly follows Dewey's naturalism to its limit. Then only, under the impact of this cultural event, will we appreciate why men have turned to the antithesis of a revealed religion again in spite of Dewey's persuasiveness.

Second this book must be ruled out as an adequate history of thought even on a popular level because it fully bypasses Empiricism, Ontological Idealism, and Existentialism. If we grant the purpose of the book, "Philosophies Men **Live By,**" then these omissions are not excusable. For it is these three types of thinking which back up the rule-of-thumb improvisations of Democracy in the West (Empiricism), the compulsive metaphysical faith of Communism (Ontological Idealism), and the full-scale repudiation of liberalistic and rationalistic thought in recent history (Existentalism).

The book is exciting, readable, and thoroughly to be recommended to anyone who wants to know why some people still think that thinking is important. For everybody today is supposed to be satisfied with spoon-fed predigested answers to the problem of living as they come from the press, radio commentators, government, and authoritarian religions. Each reader will be stimulated to observe how his stock answers have been questioned seriously, and will, we can hope, be encouraged to ask whether his own answers and platitudes can be supported beyond the range of his own desires.

Religiously the book presses the reader toward Fichte's insistence that man is born either as an idealist or a materialist. Religiously the conclusion then is inescapable: man must truly be born again in order to accept Christianity's answer to the meaning of life. Man simply cannot arrive at these spiritual discernments of Christian faith out of his own ability to put the facts of life together in the most satisfying way.

George H. Muedeking

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MARTIN LUTHER, DIE HAUPTSSCHRIFTEN. Edited by Prof. D. Kurt Aland. Christlicher Zeitschriftenverlag, Berlin, 1951. 466 pages. DM 9.80 (about $2.50)

This new one volume edition of some of Martin Luther's most important works was published in the Soviet zone of Germany, by special permission of the Military Government. The editor, Prof. Kurt Aland, is **professor ordinarius** at the University Halle-Wittenberg. He was assisted in the task of editing Luther's writings in "the language of the people" by two able co-workers, Dr. Ernst Kaehler, the president of the

Catechetical **Oberseminar** at Naumburg, Saxony-Anhalt, and Pastor Rudolf Belan of Berlin.

In bringing out this edition the Lutheran Church of Eastern Germany had in mind primarily the "laymen whose heart has been opened to Luther's teachings" and among them especially the "army of catechists and full-time workers". (There are now more than 20,000 such lay workers in Eastern Germany). For readability this edition is by far the best I have seen. The text of Luther's writings has been thoroughly revised and brought up to date. The selections are excellent. How fortunate we would be if we would have in the English language what the Germans have in this one volume!

There are no prefaces, no commentaries, no apparatus of any kind, just 466 pages of Luther pure and simple.. The authors divided the book into four parts: First, **"Die Reformatorische Verkundigung"**, including the 95 Theses and the **Resolutiones** of 1518, the Heidelberg Disputation of the same year, the Treatise on Good Works and Concerning Christian Liberty of 1520, the Invocavit sermons which were delivered after Luther's return from the Wartburg, and also the Exhortation to Christians Against Rebellion of 1522. Then follows the treatise "That a Christian Congregation Has the Right and Power to Judge All Doctrine . . ." of 1523, and finally the Treatise on the Bondage of the Will, 1525. The second part is called **"Glaube und Welt"** and includes the following: To the Christian Nobility (1520); Of Secular Authority (1523); the three important books dealing with the Peasant Revolt of 1525; To the Councilmen of All Cities That They Should Establish Schools (1524); Open Letter on the Question Whether a person Who Has Died Without Faith Can Be Saved (1522), and A Short Letter to Christians on Prayer (1540). In the third part, **"Die Schriftauslegung"**, we find the Open Letter on Translating (1530), the Preface to the **Neue Testament Deutsch**, Which are the Best and Noblest Books of the New Testament; the Preface to Romans; and the Magnificat. The final part, **"Die Lehre"**, includes Confession of Faith Against the Enemies of the Gospel and Agaist All Kinds of Heresy (1528), the Large Catechism; and the Smalcald Articles Some of these books are printed in their entirety, some in excerpts.

Those who can read German can get this very inexpensive edition of Luther's chief writings from the publishers, Lutherhaus, Terassenstr. 16, Berlin-Schlachtensee. Th who cannot read German can but hope that one of th days we may have Luther in the American language of t twentieth century. May that day come soon!

W. G. Tillmann

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GREAT MISSIONARIES TO INDIA by J. Theodore Mu ler, 186 pages, $2.00 Zondervan Pub. House, Grand Rapi Michigan.

Here is a companion volume by the same author in a ser that includes:—'Great Missionaries to the Orient': 'Gre Missionaries to Africa', and 'Great Missionaries to Chin The style of the writer is bound to hold the interest of t reader of these factual stories from the great land of Ind Truly, the mysterious India becomes alive for the read You will not be the same after reading this helpful recital true life missionary adventures. The final section: 'Chris Unknown Soldiers To India' is an inspiring close to this fi book that ought to be in every Sunday School and chur library for constant use. Carl J. Scheidt

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THE CROSS FOR EVERY DAY—SERMONS AND MED TATIONS FOR LENT by Richard R. Caemmerer and Jar slav J. Pelikan, Jr.

Concordia Pub. House, St. Louis, Paper 113 Pages, $1.50.

This Lenten volume, by the two Concordia Seminary Pr fessors, may seem unseasonable but surely notunreasonab for one does not meet such definitely adult passionti preachments every day. Yes, kind reader, these sermo were preached to live congregations in St. Louis. There a twelve sermons and fourteen brief meditations in this boo Each author contributes two parts—a series of six sermo and a brief meditation on each of the seven words from t cross. Truly, the authors had their eyes set on the Chr of the Cross as well as on the earth beneath as they rais 'The Cross For Every Day' to be man's beacon of faith. Th should be a Lenten book that will continue profitable to t reader in the years that lie ahead. It is a helpful book.

Carl J. Scheidt

CORRESPONDENCE

THAT NEW BIBLE

Sir:

It seems to me that the argument presented against the Revised Standard Version of the King James Version of the Holy Bible in the article on page 45, February, 1953 "Outlook," under the heading, THAT NEW BIBLE, runs something like this:

Because Moses was a murderer let us throw all his writings out. Because David committed adultery and murdered and lived the life of a hypocrite let us throw out his Psalms. Because Solomon became an idolator and adulterer (that is a mild term for a man with a thousand wives) let us throw out all of his writings. Because an ancestress of Jesus Christ was a harlot (Rahab), and because another was a pagan (Ruth), and because Jesus Christ Himself was a Jew, let's reject Jesus.

Personally, it gets somewhat disgusting to read thes arguments against the Revised Standard Version, especiall those arguments which keep talking against the translator or revisers.

Some questions: Why all this emphasis on the "virgi birth"? We condemn the Roman Catholic Church aroun the world and back again for her over-emphasis of th virgin birth. Is that the point of UTMOST importance i the Christian faith? Or is it this? **"conceived by the Hol Ghost,"** which means that no man was involved. It was the Holy Ghost and Mary! Now Mary was a virgin according to the Scriptures. But our faith does not rest with the virgin birth, it rests on the conception in the power of the Holy Ghost. The other is secondary.

As to "only-begotten". Which is the stronger expression The "only-begotten Son", or the "only Son"? I prefer th

er because that means God has ONLY ONE REAL SON, mely, Jesus Christ. We are sons so-called for Jesus' e. Moreover, my Greek Lexicon, Abbott-Smith, tells me first meaning of the Greek word in John 3:16, is "only", n "only-begotten". (No, thanks, I am not about to throw t Lexicon away).

Another question: Why all this love for the King James rsion? What do you love? God's Word or the King mes Version? Personally I love God's Word. (Not ough, I readily admit). The first 14 or 15 years of my e I memorized the truths of God's Word in the German guage. Then I learned them in the English language. en I got into the Spanish ministry. Lo, and behold! I longer had Luther's German, I no longer had the English 1611, I had the Word of God in the Spanish of 1569, 1602. st one note in this connection: For the first time in my e I learned to understand the real meaning of Romans 25. I do not have time to explain that, but the point is, I dn't get it from the King James Version.

There are terrific blunders in the King James Version. ow about Romans 8:16 and 26? Would you say that the anslators of the King James Version DENIED THAT THE PIRIT OF GOD IS A PERSON, just because they use tself" in those two verses?

I think you get what I mean? Instead of running around circles with our argumentation, let's rather get down to rass tacks and teach our people to SEARCH THE SCRIPURES—not the King James Version, or the Revised Standard Version, or any other VERSION, but the Scriptures! one or the other of these VERSIONS helps me and our eople to understand God better! Good! I'm for it, and m grateful to God and to those who did the translating!

As for myself, I have used the RSV since 1946 and I ave yet to be shown ONE PASSAGE which in any way ould undermine anything that we have in the Creed, in uther's Small Catechism, or in any of our other writings, onfessions, or symbols! I cannot get greatly enthused bout the fundamentalist point of view, chiefly because for ears I have been trying to find out just what that view tands for. I know the fundamentalists stand again a lot of nings, but what are they for? I think if Tyndale were ving today they would kill him!

Kurt Hartmann, Pflugerville, Texas.

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ir:

Thank God for the article by Dr. Schillinger on "The New ible." I hope our pastors will read it. I have known Dr. chillinger for over fifty years. He is a scholar of first ank, and his words should carry weight.

Permit me to add a few thoughts concerning that new ible that I have not yet heard mentioned but that should ut us on our guard; facts that do not bear the stamp of e Spirit of God.

First, the intense propaganda in behalf of the New Reised Version. It smacks of the most pronounced, high-ressure commercialism. Why, some of our most worldly ewspapers which would trim our church news mercilessly ave whole pages for this new Bible. We wonder who pays or all this. Usually the churches don't have the money for such publicity. It makes us suspicious. At any rate, announcements moved by the Spirit of God do not make such a noise.

Second, the overemphasis of the superiority of the new manuscripts that are supposed to have been found—something for the common people to swallow. But there has not been such an improvement of manuscripts. Moreover, we firmly believe that God has watched over all this throughout the centuries. We certainly had the Word of God before Tischendorf discovered the Sinaiticus. If you'll take time to compare the different readings, you will find that not one violates an article of faith, and most surely not to the extent that the new version does.

Third, another sop to our sophisticated age, the bold assertion that modern scholarship knows so much more about the ancient languages than the translators of the King James Version. Really? How happy we must be that at last the wisdom of man has arrived at such a stage! How thankful the Lord should be that man now has come to his rescue! Now we see at last why the Kingdom of God has hitherto made such slow progress! As for me, I'll stick to 1 Corinthians 1, 18-20. Look it up in KJV.

Fourth, the unwarranted stress of the changes that the English language is supposed to have experienced since Shakespeare's day. There are of course some obsolete expressions in the KJV, some unusual constructions, some changes in the meaning of certain words, but not nearly to the extent we are being told, and certainly not to the harm of an immortal soul. Moreover, it is pedagogical wisdom to have people exert themselves a little when they strike a difficult passage and to ask their teachers as the disciples did when Jesus spake to them in parables. Again, we grant that the KJV is not the language of the street, it breathes dignity and refinement as becomes God's Holy Word. Why not preserve this to our people? We don't change Shakespeare or Milton. In my school days we were advised that if we wished to learn refined English we should study the Bible.

Fifth, last but not least, the untold harm done to simple souls. People have been led into doubt, torn from their moorings, set adrift on a stormy sea. They have learned to cling to certain Scripture passages; now all of a sudden they hear that these are different or even non-existent. Why dare we no longer call Jesus "Master?" Why must His precious promise to be with us always even unto the end of the world be changed to "the close of the age?" Why can we no longer say, "I will lift up mine eyes unto the hills from whence cometh my help"? Etc., etc. Why must cherished Scripture verses, sunk deeply in our hearts, become strange? What's the sense of all this? Please read again what Luther says in his preface to the catechism about adhering to the expressions that people had learned to cherish. And recall what our Lord says about offending one of the little ones that believe in Him. And are not all true Christians like little children?

Let me say in closing that I, as a pastor, at first began to use the new version with high expectations, but I soon learned by experience that I was getting off the track, for which revelation I thank God.

H. T. F. Wittrock, Portland, Oregon.

News of the Churches

Reports Growing Unity Among Lutherans

Atlantic City, New Jersey—Signs of increasing unity among Lutherans on both the national and international level were noted here by Dr. Lawrence M. Stavig, retiring president of the National Lutheran Council.

Addressing the Council's 35th annual meeting, Dr. Stavig said that although American Lutherans are organized in almost a score of separate church bodies, they are "actually in theology and program very much a single Lutheran Church."

He declared that the separate Lutheran churches were finding "more and more areas" in which they could function together.

Dr. Stavig, who is president of Augustana College, Sioux Falls, South Dakota, expressed confidence that "the organizational patterns which can express this emerging reality" of a united Church would be found. He urged patience in working toward organizational unity.

The Council president said that on the international level there was a "very gratifying process of unification within world Lutheranism."

The Lutheran World Federation, he added, has 51 member Churches with 60,000,000 members in 25 countries. This, he said is "a group comprising almost half of Protestantism that is increasingly finding a unity of doctrine, of worship, of goals and of spirit."

With the establishment of new departments and services by the Lutheran World Federation, control of a considerable amount of the United States Council's cooperative work will shift to the federation, Dr. Stavig said.

He pointed out that much of the Council's cooperative work was international in character. This includes inter-church aid, orphaned missions. relief and other projects outside the United State borders.

However, said Dr. Stavig, the Council will continue to serve as "the effective agency for cooperation in ever larger areas of work."

For some time, it will be expected to supply a greater proportion of funds than LWF member Churches of other countries, he said. And some Council projects set up on a temporary basis now are becoming permanent.

Dr. Stavig said the Council must continue as the agency through which American Lutherans unite their international efforts because "we will want a program in the LWF that will adequately meet opportunities and needs of a great world Church."

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Lutheran Publishing House Building Burns

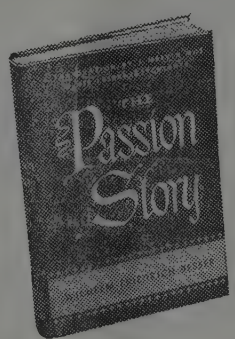
Blair, Nebr.—A fire that raged out of control for nine hours caused an estimated $100,000 damage to the main building of the Lutheran Publishi House here.

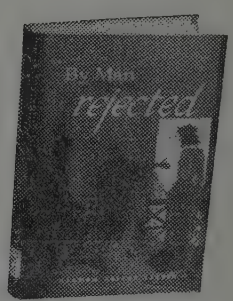
The plant was used to publish periodicals for the United Evangeli Lutheran Church of America and e ployed about 50 persons. All recor of the institution, except those in safe and vault, were lost.

Church officials said the dama was partially covered by insuran A new wing added to the 50-year-o main printing plant was saved.

TWO BOOKS TO ENRICH YOUR

Lenten Meditations





BY MAN REJECTED

by Herman Astrup Larsen

This interesting new series of Lenten meditations is a study of God's rejection by man as shown by actions of New Testament characters during Jesus' ministry and His last week. The tragedy of His life was the rejection by those He came to save; the glory of Jesus' life was in His ultimate victory over His opponents, and over Death. Pastor and layman alike will find this a helpful, stimulating book for special reading during Lent.

$2.00

THE PASSION STORY

by Wilhelm Friedrich Besser translated by J. Melvin Moe

A noted German classic on the entire Passion Story as related by the four Gospels is now made available to the English reading world through this translation. The reader is given a thorough Biblical analysis of the meaning of the events from the anointing of Jesus by Mary to the Resurrection. A thorough, scholarly exposition.

$3.75

From your bookstore or

AUGSBURG PUBLISHING HOUSE, MINNEAPOLIS 15, MINNESOTA

son Elected
heran Council Head

tlantic City, N. J.—Dr. Oscar A. hson of Minneapolis, Minn., was ted president of the National heran Council at its 35th annual eting here. He was named for a -year term.

Dr. Benson succeeds Dr. Lawrence Stavig of Sioux Falls, S. D., who l served as president for the con- utional limit of three years.

The new Council head is president the Augustana Lutheran Church, ich has 450,000 members in the ited States and Canada.

He is immediate past president of American Lutheran Conference, nprising five of the church bodies perating in the National Lutheran uncil.

Dr. Henry F. Schuh of Columbus, io, president of the American Lu- eran Church, was elected vice-presi- nt of the Council to succeed Dr. nson, who held this post for three ars.

Dr. Rees Edgar Tulloss of Spring- ld, Ohio, was re-elected Council cretary and Fred C. Eggerstedt of chmond Hill, N. Y., was re-named easurer.

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rges Positive Protestant
tion on Major Issues

Atlantic City, N. J.—Only positive otestant action to influence public inion on vital issues can match the ffective witness to our generation" ing made by the Roman Catholic urch, the National Lutheran Coun- was told here.

Dr. Paul C. Empie, executive direc- r of the Council, spoke at its 35th nual meeting.

Dr. Empie stressed the need for S. Lutherans to speak with one ice on major questions of the day. he next two decades, he said, will be lecisive in determining the course of uman history for generations to me."

The Church "cannot remain indif- rent to or unaffected by the social, olitical and religious issues of our mes," he added.

In crediting Catholics with making n effective witness, Dr. Empie said ey were doing so "upon the crest f a surge of popular interest in re- gious matters in the midst of a wide- pread revival of the search for foun- ations of faith."

The Catholic Church, he said, has stablished "a powerful influence in e fields of radio, television, motion ictures and the press."

"It is quite legitimate for them to o so," he added, "and the only Protestant counter-measure that can be effective in the long run must be a positive, not negative, one."

The Lutheran leader said such activities would require investment of large sums of money and "pioneering into new patterns of witness and service."

Another speaker stressed the need for the Church "to explore every means of bringing the Christian interpretation to changing events in a time of world crisis and change of national administration."

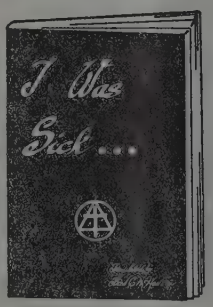
He was the Rev. Robert E. Van Deusen, public relations secretary in Washington, D. C., for the Council.

A Church which does not voice its convictions "thereby increases the strength of forces working in the opposite direction," Mr. Van Deusen said.

He declared that the Church should urge more Christian citizens to enter government service and raise the level of governmental integrity. Mr. Van Deusen also said the Church should try to make more effective use of mass media to bring its viewpoint to the widest audiences.

The possibilities of wider use of the mass media, especially radio and television, were discussed by Dr. Joseph Simonson of New York, executive secretary of the Council's Division of Public Relations.

It is estimated that by 1956 some 70 per cent of American homes will have television sets, Dr. Simonson said.



I Was Sick . . .

Translated by Fred C. M. Hansen

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He said the Lutheran Church "cannot and will not become dependent" on radio and television, but added that it could not "escape the tremendous influence of these on American life."

Dr. Simonson warned, however, that good programs require expert assistance, careful planning and considerable money. He cautioned that the Church might not be ready yet to expand its broadcasting activity very greatly.

Delegates heard Dr. H. Conrad Hoyer of Chicago, executive secretary of the Council's Division of American Missions, urge that the Lutheran Church develop the "most aggressive" home missions program in its history.

The movement of 30 million Americans every year, said Dr. Hoyer, creates "a major threat to the Church as far as losing members is concerned."

He said that a "business-as-usual" pattern in church life was "surely not fit for America of 1953."

The Council was told that the Lutheran Service Commission, a cooperative agency of the Council and the Lutheran Church-Missouri Synod, had established service centers in "most critical military communities" in the nation.

But Dr. Carl F. Yaeger, associate secretary of the Commission, said "many thousands" of soldiers were "being deprived of a spiritual ministry because of the indifference of their home congregations."

Too many congregations fail to keep in touch with their members who have gone into service, he said.

Because of today's perilous times, Dr. Yaeger said, " a generation of youth will be faced with the necessity of growing up and maturing in our military establishment."

"The Christian Church will be an important factor," he said, "in deciding whether military service is to be, for those who must answer the call of their country, a period of moral and spiritual stagnation and retrogression or a period of comparatively constructive development."

——o——

Reports Lutheranism Growing In Latin America

Atlantic City, N. J.—Lutheranism in Latin America is a growing, vigorous young Church, the annual meeting of the National Lutheran Council was told here.

Dr. Stewart W. Herman of New York said a "new and distinctive segment of world Lutheranism" was emerging as the result of a "resurgent Lutheran interest" there.

Dr. Herman is executive secretary of the Council's Division of Lutheran Cooperation in Latin America and of the Lutheran World Federation's Committee on Latin America. He reported on the first full year of operation of the Council Division, which was set up in October, 1951.

Scattered Lutherans in Latin America, Dr. Herman said, "have become increasingly conscious that they are no insignificant minority."

"They constitute the largest congressional group among Protestants and, indeed, the Lutheran Church in Brazil is the biggest Evangelical Church body in Latin America, hav 500,000 members," he said.

New organizations were organi recently in Colombia and Venezu Dr. Herman reported, and the f Lutheran mission for Spanish-spe ing unchurched people of Latin Am ica was begun last September Uruguay.

——o——

Lutherans Hear Plea for Revised Immigration Law

Atlantic City, N. J.—A strong a peal for revision of the U. S. immig tion law was made to the ann meeting of the National Luther

Children's Praises

A New Easter Service For the Church School

By Daniel Nystrom

This is an Easter **praise** service; therefore singing is predominant. It is a **children's** service; therefore the tunes are simple. There are also several worship responses, which, together with several of the hymns, may be sung by a children's choir. The songs for the whole school are spirited in nature and full of praise. The service is brief. The few recitations and exercises are such as parallel the theme. The main speaking parts are cared for by a Leader, and a few Narrators, Heralds, and Scripture Readers. The only progress in the service is in the heightening of the spirit of praise. Part I, "The Children's Hosannas," goes back to Palm Sunday. Part II, "Adoration at the Cross," remembers Good Friday. Part III, "Easter Alleluias," concludes the service with the note of victory and dedication. The service may appropriately take the place of the reglar church school hour on Easter Sunday or be presented just before or after the regular morning worship.

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Council here by Dr. T. F. Gullixson, president of uLther Theological Seminary, St. Paul, Minn.

Dr. Gullixson said that injustices in the McCarran-Walter Act "cannot stand." The law, he added, discriminates against people on account of national origin, race, creed and color.

Important to the U. S. in its present attempt at world leadership is "the opportunity to tell the non-white two-thirds of the human race that we do not regard them as inferior," Dr. Gullixson said.

Miss Cordelia Cox of New York, director of the Lutheran Resettlement Service, urged the Council to cooperate with other agencies in "achieving better conditions for migration and resettlement all over the world."

Other speakers told the Council that:

The 1952 Lutheran World Action fund drive reached its goal of $2,000,000 for emergency physical and spiritual relief in the U. S. and abroad.

Lutheran World Relief collected more than 3,300,000 pounds of used clothing in the U.S. last year, two-thirds of it in the annual Thanksgiving Drive.

Western Christians' biggest problem is "to keep alive" the faith of their brethren behind the Iron Curtain. But contacts with churches there are becoming more difficult and "accessibility is reduced to a point near non-existence."

Almost $11,000,000 has been spent by Protestants in 13 years to maintain mission fields cut off from their parent organizations in Europe and Scandinavia. U. S. Lutherans donated more than half the money.

College students have shown an increased interest in religion. Attendance at non-credit courses in religion in 18 colleges equalled attendance at credit courses.

The lack of facilities for infirm and handicapped aged persons in the U. S. is "appalling." Lutheran homes which are limited to healthy people were urged to provide care for chronic invalids as well.

—o—

Lutherans Ask Revision Of Immigration Law

Atlantic City, N. J.—Revision of the U. S. immigration law was requested by the National Lutheran Council at its annual meeting here.

The Council asked Congress for "early consideration" of proposals that would substitute for the McCarran-Walter Immigration Act "just and workable" legislation that would avoid racial or religious discrimination.

It noted with "gratification" President Eisenhower's appeal to Congress, in his State of the Union message, for a review of existing legislation on immigration and naturalization.

The Lutheran body expressed the hope that Congress would:

(1) Seek a substitute for the national origins quota system enacted under the McCarran Act.

(2) Establish for the next three years a "statutory priority" for the admission annually of 100,000 refugees, expellees, escapees and displaced persons.

(3) Amend the present law so naturalized and American-born citizens of the United States may have equal rights and protection.

These proposals were presented earlier to the Council by Dr. T. F. Gullixson, president of Luther Theological Seminary, St. Paul, Minn. Dr. Gullixson was a member of the Special Commission on Immigration and Naturalization, appointed by former President Truman, which recommended complete revision of the McCarran Act.

—o—

Lutherans Aid Flood Victims

Atlantic City, N. J.—Supplies from Lutheran World Relief valued at $20,000 will aid flood victims in England and Holland, it was announced here

"ALWAYS YOURS." That's what my wife wrote on the first photograph she ever gave me.

Then when we got married, the minister talked a lot about "always" and "forever." In a way he is the only person who can use such words with authority. Things of this world aren't too certain.

Anyway, I've arranged to make our marriage as much for always as I possibly can. No matter what happens to me, Mary will have proper food, clothes, medical care, and entertainment. She will continue to live in the comfortable home we built together. These will mean more to her than just getting by. Life will still be worth living.

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at the 35th annual meeting of the National Lutheran Council.

The first shipments of American Lutheran gifts to reach the flooded areas will be some 20,000 lbs. of clothing diverted from shipments already on their way to Germany.

—o—

Lutherans Oppose Vatican Envoy

Atlantic City, N. J.—President Eisenhower was urged by the National Lutheran Council at its annual meeting here not to appoint an ambassador or personal representative to the Vatican.

In a letter to the President signed by Council officials and unanimously approved by the delegates, the Lutheran body said it would oppose such an appointment "with all possible vigor."

The letter assured President Eisenhower of the Council's "prayerful support," but added:

"The special reason for writing you at this time is our concern that a representative to the Vatican, personal or otherwise, be not appointed. In common with other American Church bodies, we believe that the appointment of a representative to the Vatican violates the principle of the equality of all churches and the principle of the separation of Church and State.

"We express to you our fervent hope that this divisive issue be not again precipitated. In such event we would be bound in conscience to oppose the appointment with all possible vigor."

—o—

Lutherans Plan Immigration Service

Atlantic City, N. J.—A plan to establish a permanent Lutheran immigration service was unanimously adopted by the National Lutheran Council at its 35th annual meeting here.

If approved by the church bodies cooperating in the Council, the new service will begin work January 1, 1954, it was understood here.

Main objectives of the agency would be to aid Lutheran immigrants coming into the United States, to cooperate with Lutheran World Service of the Lutheran World Federation in aiding refugee resettlement all over the world, and to represent the Council on immigration matters.

Services to immigrants in the U. S. would include reception at ports of entry, referral of incoming Lutherans to congregations for spiritual ministry, and information and counsel on immigration procedures and problems.

Missouri Synod Sets Mother's Day Collection

Washington, D. C.—Members of the Lutheran Church-Missouri Synod have been asked to contribute $600,000 in a Mother's Day Collection on May 10 for support of the denomination's armed forces program.

Announcement of the goal was made here by the Rev. Paul L. Dannenfeldt, executive committee chairman of the Church's Armed Forces Commission.

The annual collection, made on a house-to-house basis in the Synod's nearly 5,000 local congregations is the sole financial resource for the commission's program of ministering to the Church's 35,000 young men and women in the armed forces.

When a member of the denomination enters the service, the commission sees to it that he is sent initial packet containing a Luth identification tag, a Service P Book, Scripture pocket calendar several tracts. His name and tary address—provided by the pastor—is then forwarded to nearest chaplain or contact past the Church.

Each month while he is in se the commission sends him an a viated order of service with ser and hymns and a folder giving location of Missouri Synod chap A pocket magazine with pictures items of Lutheran service intere mailed quarterly.

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY

ays World's Lutheran Churches ondemn Communist Anti-Semitism

New York.—Lutheran churches of ie world "condemn the horrible evil anti-Semitism on the part of the ommunist governments," Dr. Carl . Lund-Quist, executive secretary of ie Lutheran World Federation, said ere.

"Our faithful church people in the redominantly Lutheran Baltic States nd other countries with large Luther-n Churches have a feeling of deep mpathy and kinship with the perse-ited Jews," he said, "because church aders and churchgoers in those ountries have experienced Communist ersecution for many years."

Lutherans, as well as other Chris-ans, view the anti-Semitic campaign ow unleashed by the Kremlin as nother "terrible wave of the continu-is flood of persecution aimed at ex-nguishing freedom and religion in e Soviet orbit," Dr. Lund-Quist id.

He made these statements before turning to Lutheran World Federa-on headquarters in Geneva, Switzer-nd, after four weeks in the United ates and Canada.

—o—

issouri Synod, American utheran Leaders Meet

Chicago.—Some 60 officials of the nerican Lutheran Church and the utheran Church-Missouri Synod met re to discuss the second and final ction of a "common confession" epared by the commissions on unity d fellowship of both bodies.

The two Churches already have ap-oved the first section of the docu-ent, which amounts to a doctrinal reement, by actions taken at their 50 conventions.

The 1953 triennial convention of the utheran Church-Missouri Synod will t upon the new confessional state-ent and it will be offered for ap-oval to the 1954 convention of the nerican Lutheran Church.

Subjects treated in the new document concern practical church life. They include: the Church's mission, the Church's resources, the Church's ministrations, the home, vocation, education and government.

The statement concludes with extensive paragraphs on relationships between Lutherans and other Christian Churches, and on the Lutheran attitude toward anti-Christian organizations.

The approved section of the common agreement enumerated these subjects: God, man, redemption, election, means of grace, justification, conversion, sanctification, the church, the ministry, the Lutheran confessions, and the last things (such as the last judgment).

It is the policy of both Lutheran bodies to work toward "pulpit and altar fellowship" by arriving at agreement in doctrine and practice. Such fellowship does not now exist between them.

Present at the meeting here were the executive committees, the district presidents, and the commissions on unity and fellowship of the two denominations.

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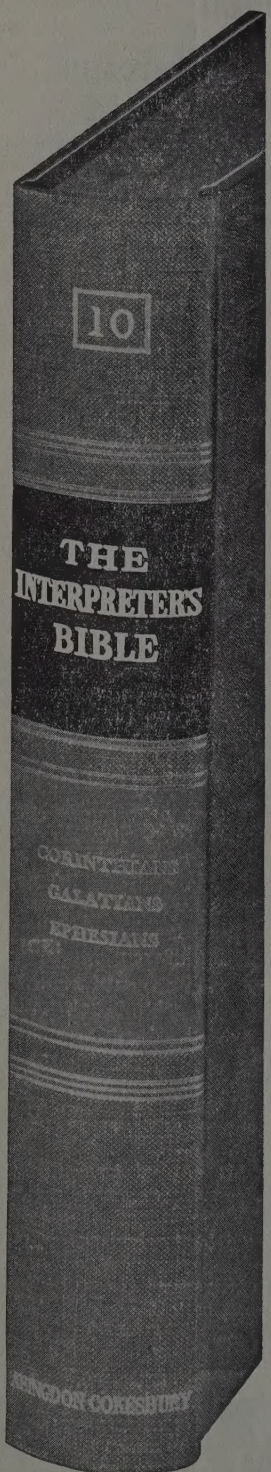

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James Reid, former Minister of St. Andrew's Presbyterian Church, Eastbourne, Sussex, England--Exposition of II Corinthians

Raymond T. Stamm, Professor of New Testament Language, Literature and Theology, Lutheran Theological Seminary, Gettysburg, Pennsylvania—Introduction and Exegesis of Galatians

Oscar F. Blackwelder, Minister, Lutheran Church of the Reformation, Washington, D.C. --Exposition of Galatians

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